# The Methodist Woman

JANUARY 1955

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## JANUARY CONTENTS 1955

PAGE

Meditation, by *Edith S. Steketee* ..... 3
The Family Has What It Takes, by *Bishop Hazen G. Werner* ..... 4
"Demand Exceeds Supply . . . ," by *Mary Lou Barnwell* ..... 6
Meeting the Challenge in an Expanded Community, by *Emma Burris* .. 7
Milestones of Progress in the Medical Work at Nyadiri Mission, by *Elma Ashby* ..... 8
You May Quote Me, by *Mrs. Frank G. Brooks* ..... 10
The India Mission—Women's Work, by *Wade Crawford Barclay* ..... 11
Missionary Briefs ..... 13
We Will Cooperate, by *Maude White Hardie* ..... 17
Worship Settings, by *Mrs. Ellsworth Tilton* ..... 18
Spiritual Life Growth Through Action, by *Mrs. G. W. Dameron* ..... 20
Missionary Education—Questions—True or False? ..... 22
Wesleyan Service Guild ..... 24
Christian Social Relations and Local Church Activities ..... 25
The Family Living in the Community, by *Mrs. Douglas Horton* ..... 26
The Christian Home, Hope of the World, by *Bishop G. Bromley Oxnam* ..... 27
Chart and Compass—The Importance of Being a District Member .... 29
The Committee on Nominations in the Local Society ..... 30
A Service of Installation for Local Officers, by *Rev. John E. Zeiter* .. 32
Student Work—"Thanks, Mom," by *William Gaiser* ..... 33
Youth Work—Adult Workers With Youth—the Key, by *Lewis E. Durham, Jr.* ..... 34
Children's Work ..... 35
Literature and Publications—Report—Results—Remarks ..... 36
THE METHODIST WOMAN, adapted from a skit received from *Lena Cummings* ..... 37
Circle Program ..... 38
Program Techniques, by *Mrs. Carl B. Searing* ..... 39
Foreign Recipes ..... 40
Suggestions for Using the *Fifteenth Annual Report* ..... 41
Index 1953—Illustrations and Pictures ..... 42

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**The Wesleyan Service Guild cover is by Robert C. Houston.**

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# Meditation

*By* EDITH S. STEKETEE

HERE is Your day back again, God,
The beautiful day You lent to me this morning
When I awoke;
That clear unblemished day that was mine alone
To use as I wished.

And I'm ashamed as I hand it back to You, God.
It is not beautiful anymore.
That smudge I made this morning—
I was hurried and harried
And I let my children go to school
Without a smile or a cheerful word
That might have helped them a little during the morning.

And that smeary place a little before noon—
That was a salesman at the door.
I was annoyed at being interrupted
Because I had so much to do,
And I didn't want what he had to sell.
But I could have been a little kinder.
He had his job to do, too.
It wouldn't be quite so smeary
If I had been a little more polite.
I don't know why it gave me so much pleasure
To be so curt to him.
And it did make such a smeary place in my day.

I guess that black streak there in the afternoon
Is the worst of all.
You see, my neighbor came to call
And that other neighbor,
The one we don't try very hard to love—
Well, the gossip I had of her was so much fun to tell—
At least, I thought it would be fun, but
After I told it
was ashamed.
And I wished that I could call the words back
Because that gossip will spread now—
And I'm not even sure that it is true.
Does it make that streak a little less black
Because I was ashamed afterwards, God?

Then there's another place with a dark blot on it.
That was when my husband came home tired from work,
But I was tired, too,
And so, I didn't show him that I was glad to see him
When that was what he needed.
And then the quarrel followed.
It so easily could have been prevented—
I could have passed off that first remark of his
With a laugh
And that would have been the end of it.
But I didn't.
The quarrel marred the whole evening.
It could have been so pleasant.

And there are a lot of little spots
Here and there—
Just little spots
But the day would have been so much brighter
Without them.
Mostly they are things that I neglected to do
Like calling my friend
And wishing her a happy birthday.
It wouldn't have taken very long—
Or telling my husband that I love him.
I would have liked the smile he would have given me
And he probably would have kissed me, too.
Or, I could have given the paper boy a "thank you."
He puts our paper where it won't get wet
When it rains.
But—I didn't do these little things.
I was too busy
Or too thoughtless.
So many little spots on such a pretty day.

There are a few clean places in my day, God—
A few that I made a little brighter.
Tonight, for instance,
When I heard my children's prayers
And we all felt so close together.
And then
The fun we had when they were getting ready for bed
And how we laughed when Jimmy got his pajamas on backwards
And then Bobby wanted his on backwards, too,
So we could laugh again.
Maybe my day would be prettier
If there had been more laughs in it.
There weren't very many.

I guess if You were a different kind of God
You'd give me a soiled day to begin with tomorrow—
Then my blots wouldn't show up so much.
But You aren't that kind of God.
Tomorrow it will be a beautiful clean day again.
Please, God,
Help me to be a little more careful
With these days You lend to me.

### Salute the Wesleyan Service Guild

JANUARY is now Wesleyan Service Guild month; and on this brand new page of her 1955 calendar, the Woman's Society of Christian Service member may like to make a notation, to salute her sister of the Wesleyan Service Guild!

These two groups of Methodist women have grown closer together as the years have passed, in the same way perhaps that sisters with a diversity of interest—the employed woman and the homemaker—find the gap lessening and finally becoming nonexistent as time advances.

The work maintained around the world in twenty-nine countries is all work of the Woman's Division; the underlying purpose of the two groups is the same. It is cause for rejoicing and congratulation that our loved organization has had the vision to provide an outlet for service and a means for spiritual enrichment of all of life, for every woman. Let the women of Methodism "start the new year right" in this close fellowship and common task.

—DORCAS HALL, *Executive Secretary, Section of Education and Cultivation*

# The Family Has What It Takes

*By* BISHOP HAZEN G. WERNER

**Excerpts of the radio address made by Bishop Werner on Sunday, October 10, during the Second Family Life Conference. Excerpts of other addresses heard during the conference are found on pages 26 and 27.**

THERE is nothing exciting about a statement that the family is important. This is due to the calico character of family existence. The life of a family is so commonplace. One research organization found that the average person, seventy years of age, has spent five years dressing and shaving, three and a half years at the telephone, six months tying shoes, and three years waiting for the other members of the family. The family is important and, make no mistake, the family has what it takes.

What the family needs, the family has. Deeply inlaid in the relations of the family is a spiritual presence. Paul wrote about it in a letter to the Ephesians, "I kneel before the Father from whom every family in heaven and on earth derives its name and nature, praying Him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man."[1] The family is the incarnation of the Divine. From this fact we derive the assumption that marriage is sacred, the family ties are imperishable, persons bound together in the home are of priceless meaning to one another. The spiritual values to live for, the spiritual strengths to live by, exist in the heart of the family. God has seen to that.

For two decades or more we have been influenced to believe that family salvation lies outside the home. We have roamed far and wide in the search of help for the stern necessities of gaining a character pattern for childhood, a safe voyage through a stormy sea for the teen-age, the right formula for happy married life.

However, we must turn to the heart of the family itself if we want the answer. Most of us are too close to the home to realize that in it reside the spiritual forces of its own deliverance. In the book, *The Silver Chalice,* you will recall that the sacred cup was protected, not by a guard of soldiers, but the cup, the Holy Grail, was put on a shelf among the common kitchen utensils of the home. The sacred meaning of life can be found in the common everydayness of the home. Down in the heart of the family is a hidden continent of powers, human and divine, that fulfill the family's life. The family carries with it the seed of its own adequacy: the love that heals wounds, the courage that gives strength to be true, the respect that makes for security. Herein lies the light and meaning of all the human story.

### *If spiritual love is the highest form of love, it will be experienced in the family*

Marriage cannot endure solely on the basis of the physical. We have oversold the physical compatibility and undersold spiritual affinity. In more than one instance it has been found that couples well mated and physically harmonious were, nevertheless, facing a dilemma that pointed to divorce. Today we have more information about sex, and yet with all of this knowledge we have not been able to prevent great unrest and futility in marriage.

You husbands and wives, torn with a humiliating inability to get on, reach back into your marriage, feel and know again the sacredness of it. Joseph Fort Newton in his book, *Everyday Religion,* points to the interesting fact that in the ruling house of Austria, the discovery was made that of the crown jewels, the pearls, rare and beautiful as they had been, had lost their luster. One of the experts, who had been summoned to see what could be done to revitalize them, suggested that they be immersed in the sea from which they had originally come. For months they remained below the surface of the sea. When they were returned to the palace, it was found that they had recovered their former beauty. Turn back in your thought to the beginning of your marital venture and see it again as sacred and eternal.

It is this conception of marriage as permanent that will rescue marriage itself from what David Cohn called a "temporary agreement like buying a stove on thirty days' trial." Once you confessed to each other, "This is forever." Let this meaning infiltrate your private lives and your private needs. "This is forever!"

The Christian view makes it explicit that husband and wife stay together not because parting is legally impossible, but because it is spiritually unthinkable. In accordance with the Christian view, marriage has what it takes. The Christian conception is that to turn one's back on one's marriage is to turn one's back on what is too priceless to surrender.

### *If Christian fellowship is the highest form of fellowship, it will be found in the family*

The Christian family shares its life together completely. I read the other day of two young children who had built a clubhouse in their yard. On the wall of that clubhouse they had written a list of rules. The first rule read, "Nobody act big, nobody act small, everybody act medium." The relationship in the Christian home is based upon the democratic idea that everybody acts medium.

The problem at times is not a matter of the quality of the fellowship but the lack of it. Our urban culture has driven a number

[1] Ephesians 3:14-16. From: The BIBLE: A New Translation by James Moffatt, copyright 1922-1935 and 1950 by Harper and Brothers. Used by permission.

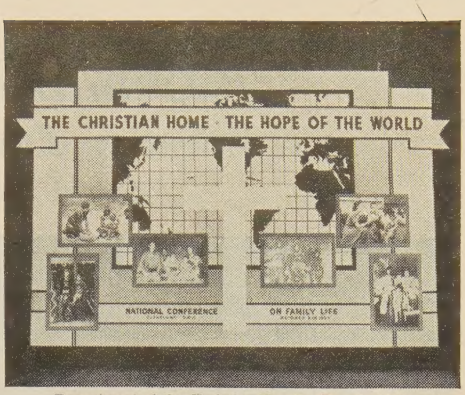
of wedges into the home. The average American community is a veritable merry-go-round. You can get on for a social ride at the point of any one of the numerous club meetings, public gatherings, rallies, forums, discussion meetings. Worse still, our children have become "junior joiners." The secular way of life leaves no rallying point for the family. The community with its auxiliaries, PTA, literary papers, and appeals and drives devours the several members of the family one by one. Obviously, what is needed is more living together. It will not do to let the family be a family with what is left after outside activities have siphoned off energy and interest. . . .

***If Christian personality is the highest form of life, it will be produced in families***

In the role of parents, you fathers and mothers have an earth-sized job on your hands. Strong character is never an accident. It will not just happen. If your children are to be persons of integrity and truthfulness, you will need the help of religion. Consider TV. We are told that children watch television on the average of about thirteen hours a week. TV and music records have joined radio in infiltration of the home with suggestiveness and threat that comes with our modern level of morals. The cult of violence that strews the floor of TV with dead bodies and blood is bound to have its coarsening effect on the growing person. In one home, two tiny children, dressed as cowboys, were seen creeping from under the piano, peering out with strained faces. "I'm shot," said the little boy. "I'm shot, too," said the little girl. The parents of the latter explained, "She's lost all interest in dolls, only guns please her." It's rather a sad time when little girls lose interest in dolls! Moving through our society is a perverting impulse to destruction, the text book for which is to be found in the dramatization of lust and violence. The teen-agers who sally out to the neighborhood movie fare no better. Movies are trying desperately to out-punch and to out-shoot the artistry of TV.

Parents have a mandate from the present situation to face thoughtfully the problem of the mass media and the suggestibility of the child. Parents will need to meet the situation out of the resource of the Christian ideals of truthfulness, decency, and justice. The Christian home must appraise these mass media and interpret them according to Christian ideals. The one hope of the home in growing your children into fine, strong characters and lives of goodness is to help them learn that the good thing tastes better. Parents will find it necessary to interpret the "shows" in terms of good and bad. It will take careful handling and interpretation to condition children to a taste for what is good and sound. In all of this vortex of the sensual, the coarse, and the inane, the only answer is the steady development in the child of a feeling that the good tastes better.

One thing is sure, you parents cannot abdicate your responsibilities. We have been farming out our children to the public schools during the weekdays, the church schools on Sundays, the guidance center for correction, the playgrounds for recreation. But let us know this now, that the adequate, wholesome ordering of young life must come about through the home. Education for marriage and parenthood, yes. Institutional helps and psychological skills, of course! These are aids to right understanding and practice. But there is no substitute for the inner spiritual forces of family life. There is no way in which you can equate the glories of the mathematics expressed by the little six-year-old boy, who with all his soul said, "Mummie, I love you as many times as God can count." Modern research and social agencies will never take the place of the family in which husband and wife are genuinely in love with one another, in which children are truly wanted and loved, and in which each member respects and trusts the other.




Department of the Christian Family, Board of Education

**Backdrop for the platform setting at the National Convention on Family Life held in Cleveland, Ohio, October 8-10, 1954.**

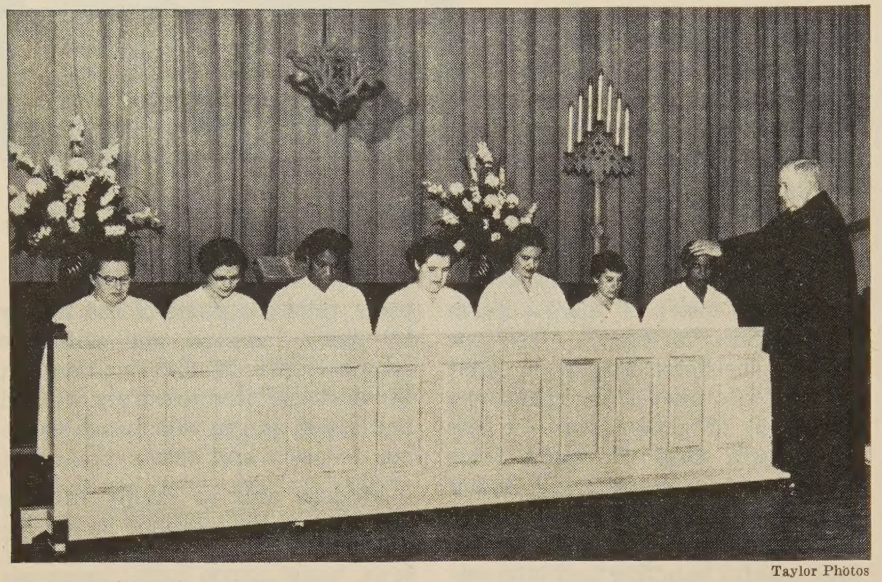
Modern aids to family life are needed but they cannot be substituted for the real presence of love, faith, and respect pictured in the home.

In the Park Avenue Studio of Ivan Dmitri, one of our famous present day photographers, Cleveland Amory, a young author, was looking at the pictures on display. "Do you know," Amory said, "I've always wanted to take some pictures like these. Would you lend me your camera sometime?" Dmitri's reply was, "Sure, on one condition. I've always wanted to write the great American novel. Would you lend me your typewriter sometime?"

More than all else this spiritual presence we have been speaking of within the family is meant to be experienced. The sacred cup is there. Let the family recognize it. The hope lies in the practice of that inner life of the family. Why not tonight join hands around the table and in silent prayer, as a family, reach down into the spiritual levels of your common life and find God. Children and adults alike, in the midst of transcending moments like these, know a security by faith in God that makes for confidence and overcoming. The family has what it takes! Use it!

# "Demand Exceeds Supply . . ."

*By* MARY LOU BARNWELL



Taylor Photos

**Bishop Arthur J. Moore commissioning deaconesses at the Fourth Assembly of the Woman's Society of Christian Service in Milwaukee, Wisconsin: (*left to right*) Ethelynde Balance, Alta Nye, Lelia Robinson, Joyce R. Patterson, Betsy K. Ewing, Dorothy Kelley, Marie Clarke.**

RECENTLY, in *Pastor's Journal* there appeared a letter from a minister praising the work of the deaconess in his church. Following the letter, the editor suggested that if any pastors knew of possible candidates for the office of deaconess or if any wished information on the securing of deaconesses for local churches, they should communicate with the office of the Commission on Deaconess Work.

To date, not one suggestion of a possible candidate has been received, though innumerable requests for deaconesses have flooded the desk. A few excerpts from letters indicate the desire of ministers to employ deaconesses in local churches as parish workers, directors of Christian education, church visitors and/or church secretaries. The regrettable reply to those letters has become an old refrain—"We are sorry. . . . No one is available. . . . The demand exceeds the supply."

Letter:

"In reading the July-August *Pastor's Journal* I discovered the article, 'In Praise of the Deaconess.' We have a large (six church) rural charge and need a deaconess to help us with visitation and the educational work of the churches. We have two college students helping with the preaching, but they are unable to be of any practical value in the visitation and especially the program planning in the churches. We would appreciate any information concerning the possibility of obtaining a rural deaconess, and the conditions should one be available."

Reply:

"How I wish we were able to refer to you a deaconess to assist in your large rural charge! Anyone with six churches certainly needs strong assistance. Unfortunately, all our deaconesses have assignments for the coming year, so there is no one available at this time. We could easily place a thousand additional deaconesses in the work of The Methodist Church if they were available. The demand far exceeds the supply.

"I wonder if there is an outstanding young woman in one of your churches who might be trained for deaconess work. A couple of leaflets are enclosed describing the nature of the training and other requirements. If you know of someone who would qualify, please let us know."

Letter:

"I am writing to explore the possibility of securing the assignment of a deaconess to our church. This is a downtown church situated in the heart of a metropolitan area with a population of approximately 250,000 people. The church is on the edge of a very large tenement district in which there are hundreds of children and young people in critical need of the services of the church. . . ."

Reply:

"We are sorry. . . . No one is available. . . . The demand exceeds the supply. . . ."

Letter:

"We are looking for a parish assistant and wonder if you might suggest someone for us."

Reply:

"We regret. . . . The demand exceeds. . . ."

Letter:

"Our Methodist Church is looking for someone to work with our

youth with special reference to the Wesley Foundation work. . . ."

Reply:

"We regret. . . ."

In addition to the requests from local churches, letters are constantly coming from other agencies of the church seeking the services of deaconesses.

Deaconess nurses are desperately needed in Methodist hospitals. Only two or three nurses have been commissioned deaconesses since unification, the last one in 1948. Numbers of hospitals founded by deaconesses in the early years of the movement and still bearing the name "Deaconess Hospital" have no deaconess on the staff.

The development of the Larger Parish Plan has brought additional inquiries concerning the availability of deaconesses for the program across the nation. Not more than half a dozen are now serving in that capacity.

From Methodist Homes for the Aged and for Children come requests for deaconesses to serve as directors, housemothers, or dietitians. It is seldom that one is available to fill the position.

Only 19 per cent of the positions in projects of the Woman's Division of Christian Service are filled by deaconesses. It would be desirable to have at least 50 per cent of the staff composed of deaconesses to assure greater continuity in the program. Obviously, many of the noncommissioned workers are as able, as well trained, as thoroughly Christian as any of the deaconesses, but, in most instances, they do not expect to continue serving in such projects permanently. As a result, there is a rapid turnover in staff which jeopardizes the total program.

Recruitment is one of the most crucial problems for the Woman's Division. When more young women become aware of the needs in their church and of their responsibility for helping meet those needs, a new refrain will bring hope to situations in despair, relief to workers who are overburdened, and enlargement to programs which have been curtailed.

# *Meeting the Challenge*

## IN AN EXPANDED COMMUNITY

*By* EMMA BURRIS

THE Woman's Division of Christian Service in cooperation with the citizens of Windham, Ohio, is working to prevent delinquency problems. In this expanding community there are twice as many children in the lower six grades of school as there are in the upper six grades. Without creative activities and positive direction for a better way of life there is danger ahead for a community like this one, where there has been rapid and artificial growth bringing many families with young children together.

Miss Doris Rhodes, a deaconess, who has skills in group work and community organization, started her work in Windham in September, 1954. Through leadership training and religious and social work, she helps to guide the leisure time activities into creative and constructive channels. Let us look with Miss Rhodes at this community as it was—and as it now is.

The year of 1941 dawned peacefully for Windham, Ohio. The 300 residents who lived there were convinced it was a good town. It was situated on the railroad line and the flour mill, the three grocery stores, and hardware store seemed sufficient to meet all needs. Everyone knew everyone else and all were proud of their school and of their churches and the way they handled their affairs.

December, 1941, and Pearl Harbor started a chain of events which changed this peaceful picture. One morning Windhamites read in their papers that the Government intended to take the 25,000 acres of good farm land south of the city limits for an arsenal. Arms were to be manufactured and munitions shipped from the depot. The land was put under strict security regulations. A gate and guards appeared. The State Highway, which ran through it, was closed. Children who had planned to farm their parents' acreage and leave it to their children realized they would have to move out.

Then came the influx of strangers. There had been no extra places to live before. Now the need to house the extra construction workers and munition workers had to be faced. The Government ordered 2,000 family units built. Half the remaining territory in town was purchased and barnlike wooden frame structures hurriedly put up.

At the close of the war, one thousand houses were removed to Detroit, and other parts of the country. Windham old-timers breathed a sigh of relief and yearned for the slower, more peaceful life of early 1941. Evidently these houses were going to be torn down. But returning soldiers, and the wives who had lived with parents during the war wanted places of their own. G.I. students attending Hiram College and Kent State College wanted their families with them after the years of separation. The remaining 1,000 family units known as Maple Grove Park was the answer for some of these young families.

There were other problems. The influx of children made a new elementary building necessary and later the high school was overcrowded. The local resident well system had been sufficient for a town of 300 but a town of 5,000 residents would need a water and sewage system. All these the Government installed.

The wave-crest of G.I. students passed and empty apartments in Maple Grove Park caused hope to be reborn—perhaps the Government would move them out. Instead they took rentals from far and near and accepted the families receiving public welfare from neighboring counties. Soon the error of

*Continued on page 8*

this concentrated unemployment was seen, and gradually the welfare loads of the neighboring counties were replaced by men looking for a cheap rental that would accept children. The near-by industries learned to refer newly hired workers to Windham.

In 1951, the Harbison-Walker Company, employing more than 250 workers, built a modern brick plant in Windham. This helped to stabilize the labor market.

Then came the spring of 1954, and uncertainty again ran high. The Government announced the sale of the Maple Grove Housing Project to the highest bidder. Philnat Corporation of Philadelphia purchased the property and re-shingled and renovated three units as a sample of what would be done throughout the park. Maple trees were ordered and shrubs planted on the lawn of the newly painted Community Building. Again things were happening so fast to the town that "Hello, what's new?" became a necessary greeting.

Windham faces 1955, with hope. There will always be houses in Maple Grove Park, which lives up to its name by the addition of flowers and trees. Business can come in with an assured market. People can begin to build that community to which they have always dreamed they could retire! The churches and Christian workers are helping to make this a good place in which to live.

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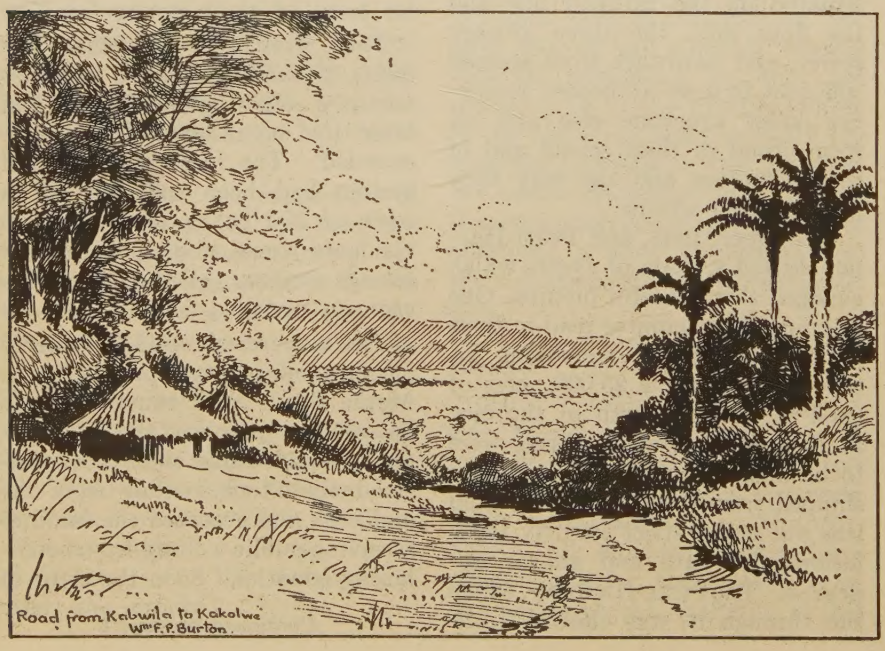
# *Milestones of Progress*

## IN THE MEDICAL WORK AT NYADIRI MISSION

*By* ALMA ASHBY

COUNTING milestones is exciting, especially when some measure of success can be noted. In the history of the medical work at Nyadiri Mission in Southern Rhodesia, Africa, there are many milestones of progress. This work, a joint project of the Woman's Division of Christian Service and the Division of World Missions, was opened in 1923, by Dr. Gurney. The Mission consisted of a few African-style huts. Dr. Gurney worked for over a year with only an African assistant whom he trained. The patients were treated as out-patients chiefly. Dr. Gurney died in 1924, and Dr. Montgomery arrived the next year to take over the work.

A milestone was reached when a small five-room cottage became the "hospital" and Miss Ona Parmenter, a nurse, was appointed to the mission. She served here from 1926, to 1931, taking care of the in-patients and helping to train a few girls in practical nursing. During this time, a village of huts was built for the patients and their relatives. Every patient had to have some member of his family with him to provide the food and cook his meals.




Miss Alice Whitney who wrote the pamphlet, *Nyadiri Babies,* was the nurse in charge from 1931, to 1945. This was another period of advance, for a new hospital was built with beds for 26 adults—15 women and 11 men—and a few babies. Dr. Anderson was transferred from Korea to this work in 1940. The next year a nursing school for girls was opened. A class of five graduated in 1944. They took the examination set by the Government Health Department and each one received a certificate.

The building program during these years included two dormitories and a dining hall for the nurses in training. The first small cottage "hospital" was remodeled into a lovely home for missionary nurses. The home for motherless babies was built also and Mother Miriam placed in charge of about twenty babies.

Even in 1945, fifty per cent of all African babies died during the first year of life. Many mothers died during childbirth or during the ly-

ng-in period. Education was really ust beginning for women and girls. Few fathers were willing to pay anything to keep their daughters n school. Our nursing students nad and still have only the equivaent of an eighth-grade education, though today there are many more who reach that level.

People walked from ten to twenty-five miles to the hospital for treatment. Many were afraid of the white man's medicine. Though they did come to us for help they would not go to bed in the hospital, and many times would not stay long enough to get the needed treatment. Mothers came bringing all their children with them. Usually a mother would have a baby on her back and a basket on her head containing food, cooking pots and other necessities, with one thin blanket and a mat topping it all. With this meager equipment each family lived in a small hut and received treatment in the hospital clinic. Nights can be extremely cold here; yet the whole family slept on the ground with the one blanket over them. Often mothers who wanted to come for maternity care were not permitted to do so by their husbands. They must stay home and care for the family and garden.

My term of service began in 1945. From the beginning, I was greatly troubled by the terrible toll taken by preventable diseases, diseases that would not have spread if even the rudiments of hygienic living had been observed. Fear, superstition, and lack of cleanliness were contributing factors.

Milestones of progress can be counted in this, too, for while there is still much of the old fear, most of the people have had the advantage of at least two or three years of school. Buses are in regular service to some of the most remote areas. Everywhere people are seeking an education. Many new clinics have been established with nurses trained to give the needed care. Much still remains to be done, but almost everywhere there is a higher level of living and much less of the preventable diseases. The death rate among mothers and babies has been considerably reduced, though we still find far too much malnutrition among babies and small children, due to a lack of proper feeding.

Today we have a 56-bed hospital and hope soon to extend it to 150 beds with the aid of the 1952 Week of Prayer offering. There are 33 students in the nursing school. Each year these fine Christian girls go out to serve in government clinics and mission clinics and hospitals throughout the country. Some of them are doing outstanding work, in the field of prevention as well as treatment. Many have established homes and are teaching the way of healthier living.

We have established well-baby clinics and mothers' classes in several places. Our babyfolds serve as demonstration areas in the preparation of food and what to feed babies and small children. Mothercraft classes are being taught by our nurses.

Special health lessons have been prepared in the native languages and are proving a wonderful help in mothers' classes. Sometimes the fathers attend, too. Teachers in training are given instruction in health education. New clinics have been established in three other centers in the Nyadiri District.

Slowly standards in all areas are being raised. Our nurses are now receiving a higher rating and are registered with the Medical Council of Southern Rhodesia. However, they are not considered fully trained and are not on the same level as European nurses. In 1956, we hope to take only secondary school graduates, though they do get a complete three-year course, and to establish a maternity training as well, making a four-year course. In time these girls will be registered on the same level as the European nurses and, we hope, enjoy the same privileges.

In order to do this, we must have more qualified missionary nurses to teach and supervise the students' work, until such time as African nurses reach this level and can take over. We should look forward also to the time when African doctors and dentists can be trained and, of course, there must be missionary doctors to carry on such a program. At present there is no chance of such training within this colony. A few are now studying in America and in the Union of South Africa. First, our new hospital must be built, a new dormitory for African nurses, and above all a proper sanitary unit for their home.

**Classroom for nurse training at the Nyadiri Hospital, Southern Rhodesia. "Mrs. Chase," the "doll," has proved very useful for practice work.**

# You May Quote Me

By MRS. FRANK G. BROOKS

*President of the Woman's Division of Christian Service*

IN 1940, after several years of prayer and creative thinking, the Woman's Society of Christian Service was born. Months of study, initiated and led by consecrated women, produced a carefully built organization, fully integrated into the total structure of The Methodist Church.

The women who planned this new organization, which was to include all existing groups in the three uniting churches, were volunteer workers. They knew their church, they were aware of spiritual values, they understood "the imponderables," as only those, who give their lives to a cause in which they believe, can understand.

The Woman's Society of Christian Service was set up with *divine* approval! Of this I am firmly convinced. How else can you account for its phenomenal achievements during these last fourteen years? How else can you explain the devoted, volunteer service of thousands of women across this land and in other lands?

Why are we the *Woman's* Society and not the *Women's* Society? That question is frequently asked.

In paragraph 1240 of the *Discipline* of The Methodist Church, you will find the following words:

"The Woman's Division of Christian Service shall include in its scope the interests and activities formerly promoted and administered by the *Woman's* Foreign Missionary Society, the *Woman's* Home Missionary Society, the Wesleyan Service Guild, the Ladies' Aid Societies of the Methodist Episcopal Church; the types of work and interests included in the Board of Missions, Section of *Woman's* Work, the *Woman's* Missionary Council . . . of the Methodist Episcopal Church, South; such activities of the *Woman's* Convention of the Methodist Protestant Church as logically fall within the organization." You will notice that the word *Woman,* therefore, has historical significance.

The presidents of the uniting organizations recommended, after much consultation and prayer, the name: *Woman's* Society of Christian Service. These presidents and other women built a structure which only those associated with human and spiritual values can create. They labored to create an organization for the individual *Woman.*

In addition to the historical connection with the word *Woman,* there was a desire to place an emphasis on the individual. In the *Woman's* Society of Christian Service each woman can find a service to perform. Each individual can give of her time, her talent, her money, her prayers.

Today the Woman's Society of Christian Service challenges women because it is their own. Women leaders are finding in it a place of service which offers them more than secular organizations for women have to offer.

Most of all, the Woman's Society of Christian Service challenges women because, through it, they can serve The Methodist Church. No other fourteen years in the history of Methodism have witnessed such an outpouring of service on the part of almost two million women!

**Note: This article appeared originally in the February, 1954, issue of *The Methodist Woman.* Questions, from newer members of the Woman's Society, indicate that the article should be reprinted. *The Editor***

## An Appreciation

On June 1, 1954, Mrs. Alexander J. Sifkoff resigned as assistant secretary in the Department of Work in Foreign Fields, a position which she had held since 1947.

The duties of the assistant secretary cover a wide range. One of the first things which Mrs. Sifkoff undertook after coming into the department was a revision of the records and procedures for handling missionary projects. Working closely with the jurisdiction secretaries of Foreign Work, a much simplified and more accurate method was devised. Her work on the Special Committee on Pensions was most valuable. She had a "way" with figures and an ability to keep much detailed information at her finger tips. These, as well as many other services, will be missed by those who had reason to call upon her for information.

The Department of Work in Foreign Fields wishes Mrs. Sifkoff happiness wherever she may be and success in whatever new activities she may undertake.

Mrs. Charles E. Wegner, *chairman*
*Department of Work in Foreign Fields*

## STAFF CHANGES

The February issue will carry tributes to Miss Sallie Lou MacKinnon, executive secretary for Africa and Europe, who retires at the close of the Annual Meeting in January, 1955, and to Miss Marjorie Minkler, executive secretary for the Town and Country Bureau, who was married on November 28 to Dr. Virgil Morris, district superintendent.

Three new staff members will be introduced: Miss Ruth Lawrence, the newly elected secretary for Africa and Europe; Mrs. F. Roderick Dail, associate secretary for the Department of Work in Foreign Fields; and Miss Frances Eshelman, associate editor of Literature. Miss Minkler's successor will be elected at the Annual Meeting.

# The India Mission — Women's Work

*By* WADE CRAWFORD BARCLAY

### Isabella Thoburn and Women's Education

ISABELLA THOBURN fully realized that the uppermost thought in the minds of those who sent her to India was that she would become a messenger of light and life to the host of Indian women virtually imprisoned behind zenana bars. She took up zenana visiting with zeal and continuing interest, but almost from her first hour in India another purpose began to take form in her mind and heart. She had been a teacher in America and naturally she was immediately impressed by the dire lack of school facilities for Indian girls. It early became evident to her that "as soon as converts began to multiply in considerable numbers, their claims, especially in the matter of education, must become so imperative that other forms of work . . . [would] have to take a secondary place. She fully recognized the value of the beginnings that had been made earlier. The Amroha Girls' Boarding School, begun in 1868 especially for daughters of poor native Christians, designed to fit them for a useful life in their country villages, appealed strongly to her but she had a different object in view. She hoped to set a standard of education for the women of India fully as high as that projected for men:

**If we do any great or good work among the women of India, we must show them the superiority of Christian womanhood; we must have trained Christian women to work with us. . . . [There is a field in India for] boarding schools such as we depend on for the education of girls . . . [in America]. To meet this want, we have organized the Lucknow Christian Girls' School.—*Heathen Woman's Friend***

Her conviction having become clear, Miss Thoburn took immediate action. She searched for a room in which to open a school and made it known that she proposed to start at once. Not finding anything more suitable, she rented a small one-room building on one of the noisiest streets of Lucknow. The school was opened on April 18, 1870, with six girls. In two months it had enrolled seventeen. By November, the number had increased to twenty-five, of whom four were from outstations and boarded in the families of native Christians. Miss Thoburn's plan was to enroll girls not only from Lucknow and vicinity but also from the villages "where Christian girls have no advantages," and to make the school as far as possible self-supporting. If the school was to be successful in a large way, a suitable location was necessary. By singular good fortune a very desirable property—Lal Bagh, or Ruby Garden, "the second best house in the station," with nine acres of ground—was offered for sale in the spring of 1871. The missionaries encouraged Miss Thoburn to buy the property and establish on it not only the school but also the headquarters of women's work in Lucknow. Negotiations were soon concluded. Application was made for a government grant-in-aid for erection of a schoolhouse.

When the civil commissioner saw the plans, with accomodations for one hundred girls, he said, "You will never need such a building. There will never be that number of Christian girls in the province. Cut it down and bring me plans for a smaller building." Negotiations were continued and finally a grant was made. The first commencement of the Lucknow Christian Girls' Boarding School was held at the close of 1872. The program of essays, dialogue recitations in English and in Hindustani, solos, duets, and quartettes amazed the invited guests, especially the English friends of the Mission, who were delighted with the performance of the bright, intelligent, Christian girls. By Christmas, 1874, the school had enrolled ninety-seven pupils, forty of whom were boarders. The boarding hall had been enlarged and before the close of the school year accomodations in an auditorium were provided for 150 pupils. Through the efforts of Phoebe Rowe, a young Eurasian woman who had entered the school as a student in 1872, nearly all of the boarders gave "their hearts to the Saviour . . . [and bore] a clear testimony to a changed life, both in words and deeds."

Year by year the Girls' Boarding School grew in popular esteem, becoming known not only in Lucknow but in places far removed. It was recognized as marking a new departure in Christian missionary work. In the whole of the northern part of the Empire, with one exception, there was no other such institution. It gave a stimulus not only to Methodist missions but to the whole Christian missionary enterprise. As was to be expected, it did not meet with universal approval. There were some missionaries who looked askance at all efforts to give girls anything other than an elementary education. The stock argument was that anything more would spoil them as wives and mothers. Facing all such arguments Miss Thoburn was unmoved; rather than causing discouragement they stimulated her to enlarge her plans and to declare that the time would come when there should be "a girls' boarding school in every District." Before she and her associates were ready to make an advance move, a pressing demand arose within the student body for a higher institution of learning for women. This had been in her mind for some time but she was keenly aware of the difficulties involved. She was advised that any such move was premature. No missionary so-

ciety, it was argued, would guarantee to supply the large sums of money required. Students in sufficient number to justify a college would not apply for entrance. To all these objections Isabella Thoburn opposed her vision and her faith.

In the meantime encouragement came from an unexpected source. The government in an annual *Educational Report* included this statement:

**The Lal Bagh School takes the highest place among the native girls' schools of Upper India. One candidate was sent up for matriculation in the Calcutta University, and passed. Two others were sent up for first arts, and passed. If the school continues to pass such candidates, it will have to be classed as a college.**

A class was organized in the school on the junior college level. On her second furlough, necessitated for reasons of health, Miss Thoburn gave her most earnest efforts by addresses and printed appeals to inspire contributions for a woman's college in India. She received in special gifts channeled through the Woman's Foreign Missionary Society treasury, $8,052.10. Finally in 1895, the Lucknow Christian Girls' Boarding School "was recognized as a college and a college charter granted by the government."

To Isabella Thoburn, education was much more than the formal teaching of subject matter. In her thinking, education was related to the whole of life. It concerned attitudes and conduct and the development of personality. She felt that a part of her special call as a missionary was to do everything within her power to break down the bars of class and race separation which were so strong in India. The problem confronted her on the opening day of her school. The little group of six girls had two Indians, two Eurasians, and two Europeans. The feelings of the parents were reflected in their children. "In the heart of the European was contempt, in that of the native distrust, and in that of the Eurasian bitterness." In all Miss Thoburn's work through the years her guiding principle was the conviction that only the love of Christ enthroned in the heart of the individual and the spirit of Christ ruling his conduct would prove sufficient to overcome prejudice, contempt, bitterness, and hatred. Above all else, by precept and example to inculcate love, was her supreme endeavor.

### Medical and Orphanage Work

In 1867, Mrs. D. W. Thomas, missionary wife in charge of the Girls' Orphanage in Bareilly, laid before local government officials the need for medical training of students of the Bareilly Girls' Orphanage. When her appeal failed she wrote to Mrs. J. T. Gracey asking her assistance in having a woman medical missionary sent from America. In response to this plea the Woman's Foreign Missionary Society sent to India in 1869—the year in which the Society was organized— as their initial appointee Dr. Clara A. Swain.[1] As soon as she arrived at Bareilly efforts were begun to get a site for a woman's hospital. The nawab of Rampore owned an estate in the city, which adjoined the mission premises, of which little use was made. Finally the British commissioner advised the missionaries to ask the nawab to donate the grounds to the mission. They had little hope of a favorable response as the official was a zealous Mohammedan, "utterly opposed to Christianity." A group of missionaries called on him at his palace in Rampore,[2] forty miles from Bareilly and, after the preliminaries which courtesy required, D. W. Thomas hesitatingly explained their errand, stating that the mission desired, upon some terms, to procure his estate in Bareilly for the purpose of building a hospital for women. At this point, much to the astonishment of the missionaries, the nawab exclaimed, "Take it, take it; I give it to you with much pleasure for that purpose." The estate was worth not less than $15,000 including "forty-two acres of land, an immense brick house, two fine old walls, and a garden."

On March 1, 1870, Dr. Swain began her first class in medicine—sixteen orphanage girls and three women. The Woman's Hospital and Medical School (later the Clara Swain Hospital), the first hospital for women built by the Woman's Foreign Missionary Society in India, and the first woman's hospital in all Asia, was completed on January 1, 1874. An appeal for funds was made both to the Woman's Foreign Missionary Society and to friends in India. The entire expense, including construction costs and repairs on existing buildings, was $10,300. Of this amount all was supplied by the Woman's Foreign Missionary Society, excepting $350. On April 10, 1873, the first graduating class, thirteen in number, received certificates for practice.

The work of the orphanage, begun in the early days of the India mission, appealed so strongly to Methodist women that at its second annual meeting (1871) the General Executive voted "through correspondence with the missionaries at Paori, [to make] an effort . . . to build a Girls' Orphanage there, in which each Branch may be interested." Within a few months the new institution was under way. On April 15, 1872, Mrs. P. T. Wilson wrote, "Our little orphanage is a very interesting part of our Gurhwal work. . . . We have . . . obtained six [girls] . . . during the past seven months." The orphans ranged from a two-months-old baby to girls of eight or more years. In 1874, Almira Blake, the first orphan received into the Bareilly Orphanage, was matron and teacher. In that year there were fourteen girls and in 1892, seventy-two.

From 1870, to and including 1895, the Woman's Foreign Missionary Society sent to North India fifty-six unmarried women, of whom ten were medical missionaries. Within a few years after their arrival on the field fourteen married and continued as "assistant missionaries" under the aegis of the Missionary Society. Most of the others were teachers, principally of the girls' schools maintained by the Wom-

*(Continued on page 19)*

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

## A NEW MISSIONARY ARRIVES

Miss Carroll English

### Cuba

The sun was setting on a September evening when Carroll English, a tall, dark-haired girl, entered a bus in Havana, Cuba. "Dear child, are you traveling alone?" two ladies, practically aghast, asked her. "You're going all the way to Mayari!" Immediately they began searching among the other passengers on the bus for a lady who would be going that far to be her companion. In a confiding tone they added, "Here, you know, young ladies just don't go far from the family hearth alone—especially when darkness might overtake them."

Here was Carroll, fresh from the United States, going out for her first missionary term, and riding all night from Havana to Oriente at the other end of the island on an ultraluxurious air-conditioned bus! She was soon to discover that it was the most beautiful part of the island—a veritable rustic paradise. She viewed panorama after panorama as she reached the crest of each new mountain along the highway. Cane fields furnished varying shades of green against a backdrop of the rolling, enchanting blue of the mountains. Scattered in between she spotted the narrow-streeted towns, country boys on horseback, thatched huts, browned people, and numerous pigs and oxen. Framing these pictures were royal palms with their wildly exotic touch.

Someone dampened her spirits a bit by warning, "Be sure to bring boots, because you've seen nothing like the mud here." She soon discovered that when it rains, one almost forgets about the landscape since the interest in getting unstuck overshadows everything else.

Arriving at Oriente, she was greeted by Dr. Garfield Evans, superintendent of The Methodist Church in that state. With great soberness he told her, "You are very fortunate to be teaching in one of the pioneer agricultural schools. And you have an extraordinary opportunity to live and teach the Christlike way of life."

Carroll English knew that she had "arrived." Her task was clear. With the characteristic enthusiasm of a vigorous young woman, she began her career as a mission teacher.

### Second Deaconess Convocation

**The Second National Convocation for Deaconesses will be held at West End Methodist Church, Nashville, Tennessee, May 3, 4, 5, 1955.**

## MATHER ACADEMY MYF

I have just had a most thrilling experience. The young people of Mather Academy, Camden, South Carolina, presented in drama the areas where their MYF helps and the needs of our fellow-Christians around the world. They enacted typical days in the lives of our missionaries in Africa, the healing of the physically and spiritually ill, the migrants in the United States of America, and the healing of the underprivileged minds in India. Following the drama, came the signing of the MYF Covenant and the pledging of tithes to help spread the Good News of Christ. The response of these young people makes us realize anew that God can use and does need each one for His Divine Plan. To hear the young voices and see the young people's look of sweet earnestness as they are installed as cabinet members gives one the assurance that the hope of world brotherhood is more than a possibility, it is a probability.

Plans are going forward for Religious Emphasis Week. Through this program we hope to witness again the rededication of the lives of all staff members and students, as well as tithes to God and the work of His Kingdom. The students are generous with their money and are truly searching for that inner peace which passes all understanding. Please pray that God will direct each member of the staff to meet the needs of these youth. The youth of the world are indeed the hope of tomorrow!

—Glendene Van Landingham

MISSIONARY Briefs

## KOREA

### Mass Communications

The resiliency of the Christian forces in Korea is illustrated by a report concerning the Seoul Christian Radio Station. In spite of great difficulties, transmitters have been installed, studios are under construction, and programing is in preparation. Dr. Helen Kim is chairman of promotion. This work is under auspices of RAVEMCCO (Radio, Visual Education, and Mass Communication Committee of the Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America).

The Korea National Christian Council under its Mass Communication Committee is laboring hard to spread Christianity by visual-aids methods. A staff of workers operates an office in Seoul where Christian films are projected. There also seems to be a growing opportunity to use non-projected materials in various institutes for Sunday school and Bible club training schools. In reporting to the council, Mr. James H. Moore, advisor, states, "The opportunities of the future are very challenging. We believe that other centers should be opened in Taejon, Kwangju, and Pusan with basic equipment and full-time projectionists working out of each center."

Two thousand years ago Jesus enjoined his followers to go into the world and preach the Gospel to every creature. Although the church has been planted in every land, countless millions are still unreached. RAVEMCCO exists to provide more effective media of evangelism and education in order that the mind and heart of man may be reached for Christ. Korean Christians are sharing this endeavor in his name.

***MOVING?***

**Send change of address to Mrs. C. C. Long, Circulation Manager, 7820 Reading Road, Cincinnati 37, Ohio.**

## RESIDENCE HALLS

**Esther Hall, Indianapolis, Indiana**

I'm writing this in behalf of the girls to tell the Woman's Society how much we enjoy living together at Esther Hall. We feel fortunate to find such a wonderful, friendly place in which to live. The cost of our room and board is extremely low and we can enjoy vesper services, the TV, and the piano, with the kitchen at our disposal for "special snacks."

We feel that we gain something from this fellowship together which helps to enrich our lives.

ONE OF THE GIRLS

## IN MEMORIAM

### Anna May Harrod

**Born June 28, 1889, in Hoagland, Indiana, Miss Anna May Harrod, retired missionary to India, went to her Heavenly Home on September 22, 1954, just a few months after her retirement.**

**A graduate of Wittenburg College in 1918, Miss Harrod sailed to India in December, 1919, under the Northwestern Branch of the Woman's Foreign Missionary Society, and later the North Indiana Conference of the Woman's Division of Christian Service. She served in the Hyderabad Conference, doing evangelistic and educational work at Bidar, Tandur, and Zaheerabad. She was retired on July 1, 1954, after returning to the United States in 1951.**

**Miss Harrod will long be remembered for her beautiful spirit and uncomparable unselfishness.**

## WITNESSING

### In Peru

Deep in the southern part of Peru, in the town of Ica, a simple little church was dedicated last January. The congregation was sprinkled with farmers who had left their mango orchards and grape vineyards to join in a service of thanksgiving for their new house of worship.

The work progresses also in La Florida, a suburb of Lima. Recently a social center was set up, and Sunday school and church services were begun. This project is in the foothills of the coastal range, a beautiful section of the country where the population is increasing rapidly. The church may well be proud of this step in meeting a new challenge.

Not only in the cities is the witness being carried, but word comes from the jungle work near Satipo that the primitive people, also, receive the good news gladly. This is in the section where the Campa Indians live, still trading things instead of buying and selling with money. The love of Christ will be shown them first in helping them learn to speak the Spanish language and to adapt themselves to new ways of living.

One effective medium of transforming the lives of the people is the mission school. Miss Ella M. Greve, from Callao, in describing a little first grader who put on his street clothes on the last day before holidays, writes, "I did not recognize him. I thought perhaps he was lost and had wandered in from the street. But when he smiled and looked up at me with those big, black eyes, I knew he was one of our own." Indeed, the witness in Peru is spreading into all spheres of life.

## "THESE TEEN-AGERS"

A Juvenile Court officer recently pointed out that the so-called *problem-children* or *juvenile delinquents* get much too much publicity. On the other hand, many "good" children who make real contributions to community life go unnoticed.

Eleven teen-age volunteers, September through June, have given a total of four hundred seventy hours of service to Campbell Friendship House, Gary, Indiana.

Typical are Rosemary Anderson and Eleanor Barnes, fifteen-year-old sophomores, who are loved and idolized by the junior-age club members whom they lead. Both girls study piano and are Senior Girl Scouts. One plays the piano for Sunday school. The other is a teacher. They belong to the Girls' Athletic Association, sing in the Glee Club, have fascinating hobbies, and even find time for dates and parties. Eleanor hopes to be a high-school social-studies teacher, while Rosemary expects to reach new heights in journalism. Without Margaret Brooks and Yvonne Keeton, also fifteen and freshmen in high school, Brownie Scout meetings would be a real chore for the leader. They are honor students who also participate in a half-dozen or more extracurricular activities at school. Both study piano, are active in their church schools, make most of their clothes, and dream of bright futures in designing and dressmaking.

The backgrounds of these volunteer youth workers are a fair cross-section of the community from an economic, religious, and cultural viewpoint. Their fathers are barbers, mill-workers, an assistant principal at a high school, a teacher, and a fireman. Two of the fathers are deceased. Whatever their backgrounds, Campbell Friendship House could not have functioned effectively without these eleven girls.

—Evangeline Morse,
*Program Director*

**Studying the building plans for Campbell Friendship House, Gary, Indiana, are: (*left to right*) Mrs. Frances Ware, Miss Evangeline Morse, and Miss Emma Freeman, head resident.**

## DULAC

### Rural Center

English is a foreign language to the first-grade children of the French-Indian shrimp fishermen in the public school of Dulac, Louisiana. It takes most of the first year for them to learn to understand the teacher and to follow directions. For that reason, many have to repeat the first grade.

Children who have spent a year in the kindergarten conducted by the Woman's Division at Dulac, have already acquired a working knowledge of the language, which is never heard in their homes, even though their ancestors have lived in the United States for generations. "Few of the adults can read and write," says Mr. Carl Brunson, head resident of the Dulac Methodist Center. "Many of them cannot speak English. Approximately half the children of school age are not in school. Less than ten per cent of those who attend school complete the eighth grade."

Up until this year the staff at Dulac have had not only a kindergarten, but an eight-grade school for the benefit of these children for whom no provision was made by the public schools. Now an eight-grade, five-room public school has been built which will care for all the Indian children, and the workers at Dulac are free to develop a program of informal education (including a kindergarten) and recreation. Thus the Mission School at Dulac becomes a rural center.

As the saloons are the only source of recreation available, there is great need for the activities being planned. Boy and Girl Scout troops for Indian children have already been organized. A weekly movie has been drawing large crowds. Recreation nights, including games, singing, refreshments, and "fun," are proving popular. Last summer, work campers conducted a vacation church school, enrolling over seventy children.

In the past, the program has included the services of a nurse in a clinic at Dulac, and in the homes of the area where little is known of the laws of sanitation and health. Unfortunately, no nurse is now available for this important part of the work.

More attention can be given now to visiting in the homes and to adult education. One of the results already seen is participation of members of the local Woman's Society in their own programs, instead of reliance on others to conduct these programs for them.

**ASSEMBLY OFFERING**

**The total giving for the offering for our retired missionaries and deaconesses taken at the Assembly in Milwaukee, is $100,741.55 as of October 31, 1954. These gifts will be used for the first unit of a new home for retired deaconesses and missionaries.**

Henrietta Gibson, *Treasurer Woman's Division of Christian Service*

*MISSIONARY Briefs*

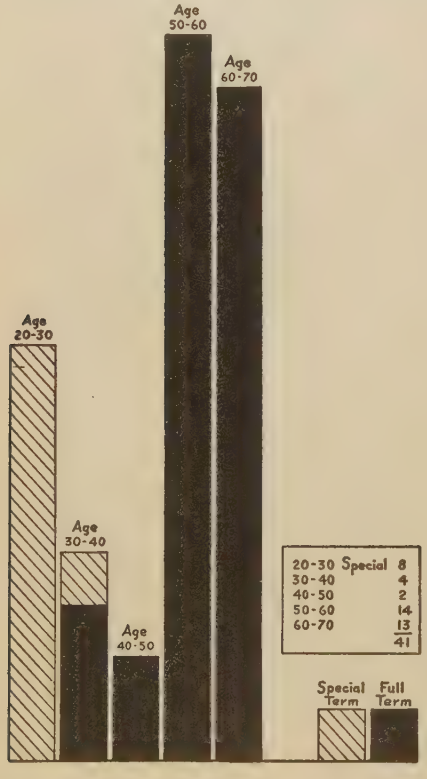
## BURMA

Miss Clara M. French

**Miss Clara M. French, executive secretary for China and Southeast Asia, now on a trip to the field, spoke at the Burma Methodist Annual Conference held in Rangoon. When the picture was snapped she was telling about the Second Assembly of the World Council of Churches which she attended in Evanston, Illinois, August, 1954. She holds the little "Search the Scripture" prayer bookmarks which were available at Evanston. Miss French purchased a quantity of these to take with her to the various groups in the foreign field.**

### Study This Chart

*Age Range of Southeast Asia Missionaries*




## INDIA

Considerable interest has been shown in the Brides' School, and some have asked, "Does the teaching carry over when the girls return to the village?" I will give you one example. One day we had a visitor who wanted to see a certain village school. I told her we would go, but it might not be in session since the teacher had taken his fourth-grade children to a common examination center for their annual examination. However, we went and what did we find—his wife (a girl who had had four years in our Brides' School) managing the three remaining classes with dignity and discipline and teaching one class of arithmetic by means of flash cards. She was completely in charge of the school and she had had no inkling of our coming. How my heart sang within me when I realized that only four years before she was illiterate and unable to help her husband in any way. This year she attended our teachers' institute, took notes as the others did, and will be her husband's assistant teacher in the school.

Another step has been taken by the Brides' School in preparing those girls who can go on through the full eight grades, but who, when found in the village, were much too large and old for the beginning classes in the Arrah Boarding School. Miss Badri helped them advance as rapidly as they could, and by the time they were ready for their fifth class they were up with their age groups and consequently could go on to Arrah without embarrassment. We have two such girls there now, and hope in time they will become teachers and help to increase the family income.

MABEL SHELDON
*Buxar, Bihar, India*

## PROGRESS

### Portuguese East Africa

We have been especially grateful for the spiritual growth in a number of our students during our Spiritual Emphasis meetings. Our pastor, Rev. Feliciano, worked and prayed with us and challenged high aspirations. One tall, eager youth pleaded just as the disciples did, "Teach me to pray." Another boy said that the lad who gave his lunch to Jesus to feed the multitude impressed him greatly, and he too wanted to give his *all* to Christ, just as the boy of long ago had done.

July brought a high point in the year when six of us shared in the Teachers' Institute of the Swiss Mission, held in a native village near Lourenco Marques. Sixty enthusiastic teachers participated in a worth-while program of instruction and inspiration.

We lived in low mud-walled, grass-roofed huts with beautifully surfaced floors, mudded with a mixture which included manure. In the early morning we were awakened by a sweet-voiced girl of fifteen, whose job it was to see that we had water for bathing in the newly constructed enclosure of reeds just outside our hut.

As we ate out under the trees we mixed fun and fellowship with food. How I wish you could have heard the beautiful bass voice of one of the teachers who led a number of songs. The teachers who had not been able to go with us caught our spirit of enthusiasm, as we shared with them on our return.

—MARY JEAN TENNANT


## THE BEST INVESTMENT

**"I consider my Annuity the best investment I ever could make. You do not know what a comfort and help it has been through the years. Of course, you know it has already paid me more than I put into it, which proves its value."**

**If you want to know more about the Annuity Plan write to Miss Henrietta Gibson, Treasurer of the Woman's Division, 150 Fifth Avenue, New York 11, N. Y.**

# We Will Cooperate

*By* MAUDE WHITE HARDIE

IN ALL its relationships, the intent of the Woman's Society of Christian Service is to be cooperative, which attitude applies in the case of the organization and of its individual members. If sometimes the Society in a local church seems to be dominating a situation, it is rarely an intentional, and never an approved, procedure. The strength which the Society develops through its detailed plan of organization makes it ready sometimes for immediate action, where other church groups have to make plans as need arises, and with consequent delay. The Woman's Society recognizes, though, that however well oiled its machinery, the Society does not function autonomously; it is responsible to the Official Board and is a part, as are all other church organizations, of the total church program. The president of the Woman's Society is an ex-officio steward and member of the Official Board; this is why it is obligatory that she be a member of her local Methodist church, since such is required for all lay members of the Official Board.

Cooperation in the total church program, however, is not only an organizational but an individual matter. There are various points at which the Society cannot function as a unit. Its funds may not be disbursed for objects outside its own realm for which the money has been given. Yet, some of the great causes that come before the church are in this category. How, then, does the Woman's Society come into the picture here?

This is where *individual* responsibility comes in. The member of the Woman's Society is first of all a member of the local church, and in every authorized appeal presented to the church she will wish to take her part. The publicity

**February 20-27, 1955**

for such appeals should be furthered through the Society: announcements and explanations should be made at Society and Circle meetings, literature distributed and posted on the Woman's Society bulletin board—all this should be done by the Society, as an *organization.* But when it comes to the actual giving, it is the individual woman, not the Society, that makes the gift. That is, money for such causes may not be voted from the Woman's Society treasury, nor an offering taken at Woman's Society meetings for such purposes.

This should in nowise lessen every woman's concern for the cause. The Woman's Division within the past few months has voted this sort of individual cooperation, at a variety of points: in the promoting of the TV Ministry Fund, in the Bishops' Appeal for Korea, and in the Week of Dedication (February 20-27, 1955). Promotional materials for this last are being sent to all local Woman's Society presidents from the Central Promotional office of the Advance Committee, and it is hoped that the womanhood of Methodism will be better informed and more deeply moved to act about the vital needs thus presented.

The Crusade Scholarship Fund is made possible through Week of Dedication gifts. Through these scholarships, young men and women are brought to the United States for study. They come from a variety of national backgrounds. Most of them are Methodists, though not all. All are Christians. They are carefully selected prospective leaders of youth and thought; they will have far-reaching influence when they return to their own lands. And the sort of influence depends not only on what they absorb from study in our colleges, but on the individual influences to which they are exposed. It is a sobering thought.

Not all our Methodist women across the land will have opportunity to make personal contact with these Crusade Scholars, though a goodly number of them will. A visit to your local church and a warm welcome there—a week end in a Christian home with an informal friendly atmosphere—an invitation for a holiday season—may be the determining factor in the life of this student, and the influence may extend in circles so far-reaching that ability to imagine it falls short. Could you ask a richer opportunity for that "widening fellowship" we talk so much about?

And for those women who cannot establish the first-hand contact, there is the chance—open to us all—to know accurately what the Week of Dedication and Crusade Scholars are; to share this knowledge appealingly with other church members; and to make a contribution, undergirded by personally directed prayer, during the Week of Dedication.

Yes, we will cooperate—and always with a spirit of joy.

# Worship Settings

By MRS. ELLSWORTH TILTON

SCENE 1

*Place:* a home.

*Character:* hostess before the arrival of dinner guests.

*Action:* clear all clutter. Clean rooms. Use flowers, fruit, candles or seasonal decorations. Place the best linen, the good silver, and dishes. Carefully prepare the dinner. Be ready to greet the guests when they arrive.

This will make the occasion a highlight.

SCENE 2

*Place:* church room.

*Characters:* leaders of worship and program for the meeting of the Woman's Society.

*Action:* arrive just before meeting. If the room has not been cleaned do not take time now; the members are beginning to arrive. Put the cross on the table as usual. Quickly find someone to play the piano. Do your last minute whispering about who is to do what, and get on with reading the material in the books! No one will have a spiritual feast but they will not miss it, for they have not been prepared to expect it.

DESIRABLE ALTERNATIVE.

*Place:* church room or home.

*Characters:* leaders of worship and program.

*Action:* in consultation with committees, decide on most appropriate atmosphere for entire program and what worship setting will best prepare the guests for a spiritual feast. Assign all duties and begin preparation with prayer. Have participants know their entrances, their lines, their purpose, and let all be done well in advance so the first guests to arrive will find the room ready, the feast prepared.

This will make the occasion a highlight and fill the heart and mind for action.

* * *

We know we should be able to worship in any surroundings. Brother Lawrence said, "The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament."

But, let's face it! Most of us have not advanced to the place where ALL of life is a setting for worship. We still need direction and preparation. Our worship setting *can* be a channel through which our group moves quickly to the center of our worship; it *can* inspire. It *can* reveal the purpose of our particular program and direct the path of our thinking. An appropriate setting will help to fix in our minds the thoughts of the service, so we may recall them more vividly later.

If the setting is arranged with relation to the theme of the day, we have created interest before the program even starts. To know that thoughtful provision has been made by those who felt it important, creates a receptive attitude.

Now if you are interested in some suggested mechanics, read on. Clear all distracting clutter from walls, tables, and corners. If your area is small and papers or pictures must remain on walls, use a screen for a background, plain or draped.

Let your worship setting be elevated somewhat if your audience sits in rows. Raise the central symbol by covering a box on a table with a soft scarf or drape.

If your group is small and sits in a circle where no one vantage point is visible to all, put your setting on a low table in the center of the room and use objects which have no "back," such as a candle, the open Bible, flowers, or the cross.

Do not be afraid to depart from the traditional symbols. A well-remembered setting was a loaf of bread—a few slices already cut—and a glass of milk, suggesting a basic need of the world. A living setting—a young mother, Bible in hand, with a child old enough to remain quietly throughout the worship—could highlight a program on family life. Occasionally it is good to place the objects in our setting, as we proceed to give them meaning throughout the program. This was beautifully illustrated at the Western Jurisdiction School of Missions when the theme was the Church and a miniature church was assembled during the worship service, each part symbolizing a spiritual quality with the shining cross the climax, not only to the church steeple, but to our dedication.

Use the cross when the worship

concerns its particular symbolism of sacrifice or victory. When the open Bible is used let a passage be pointed up. In other words, let every object in the setting have meaning for the program on that particular occasion.

*Suggestion:* a "worship setting" library where you keep candles, a cross, a globe, drapes, pictures, and perhaps worshipful music in books or records.

Always remember the aim is not to create a beautiful or unusual setting, but to direct thoughts Godward; to set the table in readiness for a spiritual feast as carefully as the hostess prepares for her dinner guests.

Note: The worship settings shown on the preceding page were created by Mrs. Norman Brown of Tulsa, Oklahoma.

## THE INDIA MISSION

*(Continued from page 12)*

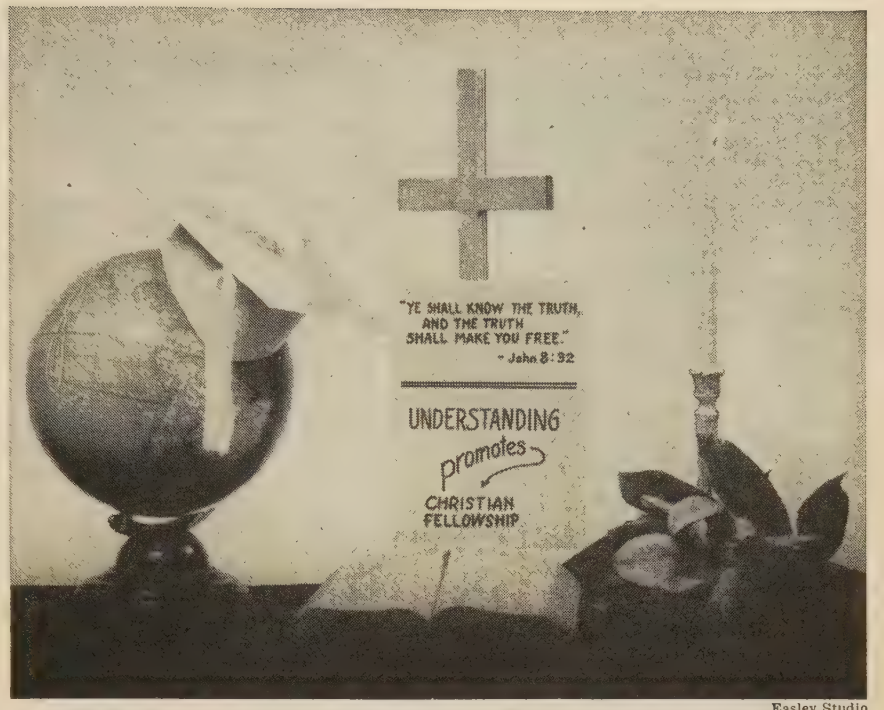
an's Foreign Missionary Society. A few taught in co-educational schools and a few in various capacities in other types of missionary work.

The Woman's Conference (during the early years, the India Branch of the Woman's Foreign Missionary Society) in 1895, had a membership of thirty missionaries, twenty-four wives of missionaries, and seven Indian women. Auxiliary Societies were organized in all the central stations and in some villages. The auxiliaries reported Rs 793 contributed during the year. The Woman's Conference was closely linked with the North India Annual Conference, with five missionaries' wives and two Woman's Foreign Missionary Society missionaries on the Finance and Reference Committee. In reporting to the 1892 General Conference Bishop Thoburn said:

**We believe we are doing our uttermost for the future advancement of the women of India, when we throw wide open to our Christian sisters every sphere of labor in which they can do their Master's work.**

[1] Dr. Swain's success was immediate. Within her first year she prescribed for 1,225 patients and visited 250 women in their homes. Women from all classes came to her eagerly for medical aid.

[2] The nawab, who had boasted that Christian missionaries had never dared to enter the city of Rampore, upon hearing of their proposed visit, sent twenty-four horses, a coachman, two grooms, and an outrider to bring them.




Easley Studio

**Worship setting used at the "Students in Today's World" program of the Woman's Society of First Methodist Church, Easley, South Carolina.**

**METHODIST FAMILY OF THE YEAR—Mr. and Mrs. Henry Barker, Boaz, Alabama, and their ten children were chosen the "Methodist Family of the Year" at the church's national Family Life Conference, October 8-10, in Cleveland, Ohio. The group was presented in a typical "This Is Your Life" television reproduction by TV star Ralph Edwards before 3,000 delegates and visitors. Edwards is shown with the couple and their children, standing, left to right: Mrs. Q. V. Amberson, Florence, Alabama; Dr. H. E. Barker, Boaz, Alabama; Rev. Paul A. Barker, Charleston, Tennessee; Mrs. T. A. Coleman, Moulton, Alabama; Dr. Creston H. Barker, Kingsport, Tennessee; Mrs. D. H. Miles, Gadsden, Alabama; Rev. Horace N. Barker, Abingdon, Virginia; Evan G. Barker, Birmingham, Alabama; Lloyd W. Barker, El Segundo, California; Mrs. William Coleman, Gadsden, Alabama.**

Byron Filkins

# Spiritual Life Growth Through Action

*By* MRS. G. W. DAMERON

"THERE is always an outgo as well as an intake for every Christian." These words quoted from the August, 1954, *Adult Student* (page 36) might well be applied to the study classes in the Woman's Society, and especially to the Bible study, for as was said by William James, "There can be no impression without expression." In other words, if our study classes are to fulfill their ultimate purposes, they *must* result in some definite Christian action. The awakened interest, the new knowledge, the creative ideas, and the spiritual inspiration which accompany every well-done study class become but empty impressions unless they find expression in definite and meaningful activity. This is particularly true of the Bible study or the Spiritual Life study.

Two very common statements of results from Bible study are: "More interest in Bible study" and "More knowledge of the Bible." To these a third current statement of results may be added—that of a gift of money to some institution or cause. Surely each of these in itself is good—but "more interest" and "more knowledge" *should* find expression in some definite Christian action, or they too will become cold and useless talents, *buried to* the Kingdom of God rather than *invested in* the Kingdom of God.

Money, of course, is always needed in our work, but a gift of money ought to be but one—and that the least—among several meaningful results which should grow out of a vital, well planned, and well executed Bible study.

Our Bible studies—as are all our studies—are really continuing experiences of learning and growth in the spiritual life. The minute we begin to think of each study as an isolated experience complete within a six or eight week period—in that moment, "credit" becomes a dominant motive for study, and "learning" and "spiritual growth" and "Christian action" become phrases to be reckoned with only for the sake of reporting.

But when we conceive of our Bible studies as a continuing process of spiritual growth through *study* and *action,* action becomes not only complementary to the study but a vital factor in providing opportunities for the expression of new ideas and truths, changed attitudes, and re-awakened interests. Thus the "intake" and the "outgo"—the impression and the expression—are the inseparable twins of spiritual growth. Therefore action from Bible study, to be most effective as a means of growth, must have significance and meaning for the individual and the group, must bear some relationship to the over-all topic being studied, and must meet recognized personal, church, or community needs (or all three).

Over and over, groups of women studying "Jesus' Teachings Concerning Women" will ask, "What can we do; what should we do as a result of this study? What action can we take?"

First of all, let us remember that action from study requires advance planning. There are some occasions when spontaneous plans for action develop, and this is excellent; but, for the most part, action from study, because it *is* a continuing experience, must be planned as really as we plan the worship periods or the assignments.

A second suggestion is that for this particular study, "Jesus' Teachings Concerning Women," we well might take a cue from the title of the text, *The Master Calleth for Thee,* to guide us in planning for outgrowths from the study. The Master calleth for *thee* and for *me,* an indication that the call of the Master should result in personal and group dedications—dedications in terms of specifics rather than generalities. So, for this study, action should be planned for the individual and the group.

Individuals might be encouraged to reconsecrate themselves in one or more of the following ways( these are limited suggestions but perhaps will provide stimulus for further thought):

1. Dedicating talents, including money, not now being used for the Kingdom.
2. Setting aside some time each day for the practice of such "Holy Habits" as Bible study, prayer, and meditation.
3. Discovering ways to make spiritual life cultivation a vital part of family life.
4. Working diligently within the individual's life to remove the barriers of prejudice and unchristian tradition, which prevent the total surrender of one's self to Jesus.
5. Pledging one's self to render those services in the church and the community that ability and training fit one to render.

The following activities are suggested for the group and/or individuals (adapted from suggestions made at a Jurisdiction School of Missions):

1. Form a Reading Circle and /or a Follow-up Reading (together) Group. See the *Study and Action, 1954-55* leaflet for suggestions for reading materials for such groups.
2. Start a Spiritual Life bookshelf or add to the church library.

3. Purchase a pamphlet holder for the church foyer and keep it supplied with Spiritual Life pamphlets (free or at cost).
4. Encourage individual use of the *Prayer Calendar*. Plan specific ways to use the calendar, where only one or two copies can be purchased.
5. Share texts and resource materials with smaller Societies or with Societies of minority groups.
6. Share teachers with other Societies (where leadership is limited), with youth groups, or other groups. This may be the means of providing first steps in spiritual growth and development.
7. Develop a prayer group.
8. Develop a prayer group among shut-ins, providing specific prayer subjects monthly or at other regular intervals.
9. Evaluate the work of your Society. Does it meet the needs of the women of your church? Does it seek to enlist all the women of the church in its program? How can its work be improved?
10. Purchase one or more volumes of *The Interpreter's Bible* for the use of the Woman's Society and the church school workers.
11. Study carefully the responsibilities of women who serve in official places in the church and the community. Do these women measure up to their responsibilities? How can your Society help them to render more effective service?
12. Assist the pastor and the Commission on Membership and Evangelism to compile a prospect list and to visit new and prospective members as well as those who have grown indifferent.

There is no better guide for the conduct of a Bible study class, when it is viewed in its entirety, than the words of St. Paul to young Timothy: "*Study* to shew thyself approved unto God, a *workman* that needeth not to be ashamed, rightly dividing the word of truth." *II Timothy 2:15.*

### CREATIVE ACTION

**The study of the text *The Master Calleth for Thee* inspired a host of women to write poems and playlets. Since it would be impossible to print all the contributions which reached the Editor's desk, it was decided to use the following poem as an illustration of creative action growing out of study.**

### HOW MARY TAUGHT

I think there was a lamp in Mary's home,
And when the shadowy evening time was come
She lit the lamp with very careful hand,
And placed it high upon its stand
So there was light for all within the room.

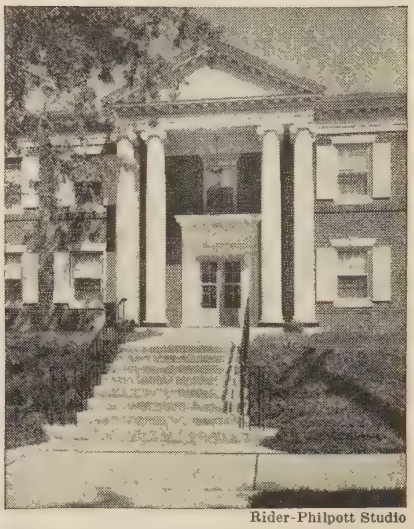
Her Son looked on; He loved this pleasant place.
He loved the light upon His mother's face
As with a smile she gathered up the broom
And quickly tidied up the lamplit room,
Then on the table placed the evening meal.

With gentle voice she said, "I've made good bread.
Our Heavenly Father sent the sun and shower
To ripen all the golden grain, and I
Have made our bread from yeast and flour.
Let's thank our God for He is good."

So, in the after years when Jesus taught
Great truths of God and love and faith and heaven
He talked of very simple, homely things
Like salt and lamps and brooms and leaven.
And women understood.

CAROLINE KELLOGG
*Fort Thomas, Kentucky*

## *Dedication*



Rider-Philpott Studio

**C. Louise Zartman Hall, National College for Christian Workers, Kansas City, Missouri.**

**Built in memory of the late Mrs. C. Louise Zartman, this two story faculty apartment was dedicated on October 17, 1954, with Bishop Frederick B. Newell of the New York Area officiating. The building contains ten apartments for faculty members and their families plus two guest rooms for college speakers, trustees, and other visitors to the campus.**

### The Methodist Year Book

**The Methodist Church has 39,780 preaching places and 23,015 charges in 103 Annual Conferences In 1953, the Woman's Societies of Christian Service gave $16,168,693.00 for local church work.**

**These facts were found in *The Statistical Review and Financial Report*, a Methodist Year Book prepared by the Council on World Service and Finance.**

**This year book contains ninety-six pages of useful information and instructive facts on church membership, Methodist giving, including local church giving for current expenses and benevolences, the responsibilities of each World Service Agency and its share in World Service, the financial reports of the annual conferences covering all general funds, and a multitude of other facts.**

**This book is a "must" for the Methodist who wishes to be informed concerning the church.**

**This year book may be secured by sending your name and address, accompanied by 50 cents for each copy desired, to World Service, 740 Rush Street, Chicago 11, Illinois.**

# Missionar

By ELIZABE

## TRUE—FALSE

Indicate on the blank by a "T" or an "F" whether statement is true or false. (Each answer counts two.)

_____ 1. According to *John*, Jesus was attending a wedding when he performed his first miracle.

_____ 2. Mary, the mother of Jesus, was not present when he performed this first miracle.

_____ 3. The New Testament records only one order ever given by Mary, the mother of Jesus.

_____ 4. Jesus said to the widow of Nain, ". . . thou hast five husbands; and he whom thou hast is not thy husband. . . ."

_____ 5. To the woman of Capernaum who had suffered an issue of blood twelve years, Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole, go in peace."

_____ 6. When the woman taken in adultery was brought to Jesus he immediately said, "He that is without sin among you, let him first cast a stone at her."

_____ 7. When Jesus made the above remark, the young men were the first to leave.

_____ 8. The incident indicates that in Jesus' thinking there is only one moral standard for men and women.

_____ 9. Jesus went into the home of John and healed his mother-in-law who lay sick of a fever.

_____ 10. When Jesus healed the woman who could not lift herself up, the ruler of the Synagogue rejoiced that she had been healed.

_____ 11. Jesus said to Mary, "Mary, Mary, thou art careful and troubled about many things."

_____ 12. Jesus said to Martha, ". . . whosoever liveth and believeth in me shall never die."

_____ 13. Mary and Martha lived in the city of Jerusalem.

_____ 14. According to the record, Jesus spoke only two words to the widow of Nain and she not a word to him.

_____ 15. The woman who "could in nowise lift herself up" until Jesus loosed her from her infirmity recognized him as the Son of God and glorified God.

_____ 16. Jesus was on his way to the home of Jairus when the woman of Capernaum was healed of the issue of blood.

_____ 17. As soon as Jesus met Martha after Lazarus' death, he wept.

_____ 18. Mary, the mother of Jesus, was not present at the time of the crucifixion.

_____ 19. There were no women present in the "Upper Room" on the day of Pentecost.

_____ 20. The first message of Jesus after his resurrection was entrusted to women.

## RECOGNITION A

Write to the left of each quotation the name of the speaker. (Each answer counts two.)

_____ 1. "Hail, thou that art highly favored . . . blessed art thou among women."

_____ 2. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . From henceforth all generations shall call me blessed."

_____ 3. "Her sins, which are many, are forgiven; for she loved much. . . ."

_____ 4. "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

_____ 5. "Whosoever putteth away his wife and marrieth another, committeth adultery. . . ."

_____ 6. ". . . because this widow troubleth me, I will avenge her."

_____ 7. ". . . whosoever drinketh of the water that I shall give him shall never thirst."

_____ 8. ". . . I believe that thou art the Christ, the Son of God, which should come into the world."

_____ 9. "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Order reprints from Literature Headquarters, 7820 Reading Road, Cincinn

10. ". . . whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

## RECOGNITION B

plete the following quotations. (Each answer counts two.)

God is a _____: and they that worship him must worship him in spirit.

2. "It is not meet to take the children's bread, and to cast it to _____."

3. "Neither do I _____ thee, go and sin no more."

4. "Let him that is without _____ among you, cast the first stone."

5. "I am the _____, and the life: he that believeth in me, though he were dead, yet shall he live."

## SELECTION OR MATCHING

Write to the left of each phrase in Column I the number of the name in Column II to which the phrase refers. (Each answer counts two.)

### COLUMN I

_ 1. The home of Mary and Martha

_ 2. The women whose lamps went out

_ 3. The woman who asked that her two sons sit, the one on the right hand and the other on the left

_ 4. The woman whose son Jesus raised from the dead

_ 5. A child who was restored to life by the faith of her father

_ 6. A heartbroken mother who appealed to Jesus on behalf of her young daughter

_ 7. The woman to whom Jesus first appeared after his resurrection

_ 8. A woman determined to have her rights

_ 9. The person to whom Jesus addressed these words, "Woman, behold thy son."

_10. The place where the risen Lord instructed the women, to tell the disciples to meet him

_11. The term Jesus used to address the women who wept for him on the way to Golgotha

_12. An old prophetess who held the infant Jesus in her arms

_____13. A lady who sent word to her husband, "Have thou nothing to do with that just man."

_____14. To whom were the words spoken which are the title of the text: "The Master . . . calleth for Thee."

_____15. The gift commended by Jesus

### COLUMN II

1. The widow's mite
2. The woman of Canaan, a Syrophenician-Greek
3. Mary (Magdalene)
4. Pilate's wife
5. Anna
6. Galilee
7. Daughters of Jerusalem
8. Mary, sister of Martha
9. The five foolish virgins
10. The widow of Nain
11. Bethany
12. The importunate widow
13. Mary, the mother of Jesus
14. The wife of Zebedee
15. Jairus' daughter

*(Answers on page 37)*

Distributing Offices. Price: 3 cents; 25 for 50 cents; 50 for 75 cents.

# WESLEYAN SERVICE GUILD

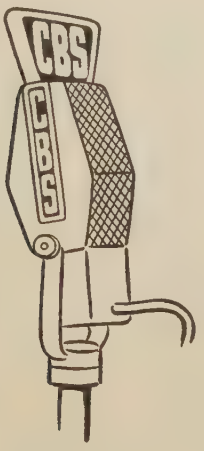
LILLIAN A. JOHNSON, *Secretary*

## WESLEYAN SERVICE GUILD MONTH

If you believe in it tell it.

If you think it is worth while publicize it through

**Radio**




**Television**

**Church Calendars**

**Newspapers**

**Church Papers**

**The Guild Poster**

**Distribution of the Guild leaflet.**

If you want it to grow, bring a new member.

If you want to know about it, read THE METHODIST WOMAN every month.

See the February issue for "Guild Weekend 1955."

**Facts and Figures from the 1954 Annual Reports of the Woman's Society of Christian Service and the Wesleyan Service Guild**

1. Membership, 123,984—a net increase of 6,897 over last year
2. Members transferred to the Woman's Society of Christian Service, 1,403
3. Number of units, 5,064—a net increase of 149
4. New units organized, 289
5. Number study classes receiving jurisdiction credit, 1,083—an increase of 243 over last year
6. Number in study classes, 26,421—an increase of 7,687
7. Attendance at Guild Weekends, 7,648
8. Attendance at Schools of Missions and Christian Service, 902
9. Giving on appropriations, $626,187.05—an increase of 11.24 per cent
10. Per capita giving, $5.71

# DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

## *Dear Friends:*

This first month of the New Year brings to Methodist women a challenge to look back over the year 1954, and make special note of those issues, problems, and needs that are still a part of our ongoing responsibility as Christian women. With this background clearly in mind, Christians can face the opportunities and challenges of the New Year with at least some sense of accomplishment and an understanding that the program for the Woman's Society and Wesleyan Service Guild is a continuing program.

Local secretaries in many groups will want to have a special meeting of their committees on Christian Social Relations and Local Church Activities to be sure that every plan is made to help the women carry their full responsibility in the local church and in the Society and Guild. The following items are of immediate and continuing concern:

1. The following pages in this issue of THE METHODIST WOMAN have some timely and important information and suggestions growing out of The National Conference on Family Life held in Cleveland, Ohio, October 8-10, 1954. The follow-up program of this conference is *church-wide,* and every member of the church has a relationship to it. Members of Woman's Societies and Guilds have a major responsibility in this follow-up program. This responsibility relates to a *continuing* emphasis on *family life, community responsibility,* and *special needs of children and youth.* The Committee on Christian Social Relations and Local Church Activities should coopt the secretaries of Children's Work as these plans are discussed. *Be sure to make your program and activities an integrated part of the program of the local church as far as possible.*

## *Information and Action*

2. In November all the district superintendents met in Chicago, to plan together the promotion of important phases of the program of The Methodist Church. The major phase of this program was The Crusade for World Order planned and directed by The Council of Bishops of The Methodist Church. The women of the church have great responsibilities for this program both in relation to the church-wide emphasis and in the ongoing program of the Society and Guild. *February* has been designated for special emphasis by the pastor. He will need the help of all groups in the church. *Make your plans so carefully that you will be sure to keep this Crusade emphasis in all its phases constantly before the groups of the church through studies, discussions, and action!*

3. *Race Relations Sunday* (February 13, 1955) provides a springboard for the church to give skilled leadership in guiding its members toward greater understanding of the meaning of "brotherhood" as it applies practically to the pattern of segregation in *schools, churches, housing,* and *employment.* Every section of the country will find at least *two* of these issues evident in most communities. The World Council of Churches at its Second Assembly in Evanston, Illinois, in August, 1954, recommended to its member churches a basis for action in the realm of race relations. The following excerpts may serve as a basis for discussion of our responsibility as citizens:

**"Racial and ethnic fears, hates and prejudices are more than social problems with whose existence we must reckon; they are sins against God and his commandments that the gospel alone can cure. . . . The Church of Christ cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, to procure or to practice employment in his vocation, or in any other way curtails his exercise of the full rights and responsibilities of citizenship. . . ."**

4. One of the major studies in this program year is concerned with the economic problems confronting our nation and the world. The Christian must face these problems and act in the light of his Christian conviction. Some groups have had this study already with great profit. The study topic, "That They May Have Life," is based on the text, a symposium entitled *Christianity and Wealth.* The study guide gives a very great variety of suggestions for making this study helpful in any local church or community. Why not plan the discussions on a church-wide basis, inviting youth groups, Methodist men, and adult church school classes to participate?

5. The year 1955 may well be the "year of decision"! Will the nations and peoples of the world *decide* to find ways of living together or shall we place our faith in the race for power and destroy ourselves? The Christian "leaven" must project itself with such courage and hope that men everywhere will grasp at the spirit of reconciliation as the basic principle for action in human relations. Complacency and hopelessness must be uprooted! Christians in this nation can play a major role in alerting our government constantly to a program of reconciliation AND by seeking to understand as individuals the real meaning of *sacrifice.*

The forces at work to separate mankind are strong, but *we can behave as Christians who believe that Jesus Christ is the hope of the world, and we are His channels!*

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

# The Family Living in the Community

*Excerpts of an Address by* MRS. DOUGLAS HORTON, *given in Cleveland, Ohio, at the National Conference on Family Life, sponsored by The Methodist Church*

FAMILIES and communities share the assets which make both institutions important. Human beings belong to both. Responsible families want to live in well-ordered communities. Responsible communities want well-ordered families. Social institutions are not important ends in themselves. They are means to the end of enriching the personality of people.

This point of view is not universally held. It is a product of a Christian conviction and a great many other things, including what we sometimes call the "spirit of the West."

It is a very difficult doctrine to implement. Think what an enormous task is involved in trying to respect the individuality of 160,000,000 people—let alone the rest of the world. How simple it would seem to be to operate a society in which people were mere tools of the state, cogs in an industrial machine. It would be simple if men were not men. Christians know people are not mere cogs, pawns for other men to manipulate. We deny that doctrine in all our assumptions in families and communities in this American culture shot through with Christian suppositions.

We operate on the daring assumption that free men and women can learn to find their own places in a freely competitive society—and the inspiring fact is that most of us do.

The thing we sometimes forget is that no one institution is responsible for the education of individuals for free choice in a free society. Each of them—family, community, church, school—each has a traditional part to play in the ordinary pattern of American life, but we all know that all patterns are out of the ordinary these days.

It sometimes looks as though all rules were off as institutions undertake to supplement their own activities by doing the things they think other institutions are neglecting. The church starts elementary schools because it thinks the public schools fail to pay adequate attention to religion. Colleges introduce courses in religion which churches fail to teach adequately. A school introduces sex education into its curriculum since families neglect it. A community employs a recreation director since families don't supervise their children adequately. A family brings visitors of other races into its own home since its homogeneous, suburban community offers no opportunity for children to know people physically unlike themselves.

The American adventure of encouraging people to be individually responsible for their own choices is so challenging that it is hard to believe that we waste so much energy on interinstitutional jurisdictional disputes. All that everybody can do to prepare each generation for self-selected participation in American—and world—life is all too little. Families, communities, churches, schools, colleges, businesses, voluntary agencies, government agencies—local, state, federal—everybody is needed, but we all know that there are time and energy and money-wasting disputes over who should preempt small territories.

In this kind of situation, what can we expect of Christian families?

We expect them to be on the side of cooperative community activity, trying to fill needs which can be seen in community structure rather than defending any one agency's right to a particular place in the structure. Christians, individually and as families, will devote their time to causes which are conducive to the building rather than the wasting of personality. They will work for the welfare of all human beings, not limiting their concern to any small, exclusive group.

Christian families can be expected to concern themselves with chronic, long-range needs as well as participating in emergency programs to meet dramatic crises recognizable by people without the Christian's insight into the importance of human welfare. Any community can be roused to action by thoroughly bad conditions somewhere, for instance in government. We have a right to expect Christian families to be on the alert to do the nonglamorous job of seeing that thoroughly bad conditions never develop. It is reasonable to expect Christian families to see that the community is part and parcel of their life.

It is a temptation to many if not most families to consider the community as something over against the family, a threat to family security and values. But we are as truly members of the community as we are of the family. Perhaps Christians can reassure a frightened world by believing so thoroughly in their God and His control of His universe that they can trust their values to withstand attack.

The standards of our communities are in a real sense our standards . . . or if they are not ours, we are as responsible as anybody else for changing them.

The family lives in the community. There is no place else for it to live. May our Christian families so live in relation to their communities that we may all rejoice and be glad that families are never in an either-or relationship to the community, but are always in a "both-and" partnership.

# The Christian Home, Hope of the World

*Excerpts of an Address by* BISHOP G. BROMLEY OXNAM, *given in Cleveland, Ohio, at the National Conference on Family Life, sponsored by The Methodist Church*

THE Christian home is the hope of the world. The principles and practices that characterize the Christian home are prerequisite to a just, peaceful, and brotherly world. The Christian home is based upon faith—faith in God, the Father, Almighty, and in Jesus Christ, His only Son our Lord. The Christian believes that this is "our Father's world" and that moral purpose is written into the nature of things. He knows that nothing can separate him from the love of God. This means that in all matters affecting his eternal welfare he is beyond the reach of any human dictator and is not dependent upon any human institution. He can face the future unafraid. Fear gives way to faith. Frustrations that root in fear disappear, and the joys that emerge from triumphant living appear.

Christians believe that the Eternal took upon Himself the limitations of humanity, in order to reveal Himself to man. In Christ, the Ultimate became intimate. God was revealed in Christ who, for the Christian, is the Way, the Truth, and the Life. It is in complete commitment to the Christ that the Christian finds life abundant.

In the Christian faith, God is not only the Creator in whose image every man is made, but is also a Father in whose love every man achieves status. The law of love is the central teaching of Christianity. It was out of love that Christ was sent to men; it is in love that man's redemption lies. Jesus concluded His work with a great commandment. Said He, "A new commandment give I unto you, that ye love one another, even as I have loved you."

The love that is present in the Christian home is the unifying force essential to enduring social unity. Class, race, and even nation are concepts too small to unite mankind. The concepts of the family in which all are brothers because they are the children of one Father meets man's deepest needs. The Christian family united by love, in which the common good is put first, and in which every person is seen as a being of infinite worth is a prototype of that world unity that is essential if we are to have peace.

When we think in terms of a family, we discover answers to the basic issues of our day. No parent who loves his children would tolerate segregation because one was of darker complexion than other members of the family. Segregation is sinful. Methodism has declared, "There is no place in The Methodist Church for racial discrimination or segregation." The Bishops said in 1952, and the General Conference made this statement its own, "To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and character. To deny him that position of honor because of the accident of his birth is neither honest democracy nor good religion." Surely a man has the unsegregated right to earn his living upon the basis of his character and his capacity, not upon the basis of his color. The Supreme Court of the United States in its historic Decision has taken the position that any father or mother would take within the family.

No parent would countenance a situation in which half the family were well fed and the other half hungry. The rule of love that characterizes the Christian family, when expressed in the world, is our hope. Are we to be wise enough to cooperate in constructive programs of technical assistance to see that the creative objectives of what we call "Point Four" are realized and to recognize the significant services of those leaders who work to these ends? Or are we to make short term decisions that play directly into the hands of the Communist who sees clearly that imperialism is an ally of proletarian revolution.

It is in the family that we have seen the so-called impractical ethics of Christianity applied, and in the application lies our hope. The respect for personality that leaps artesianlike from love is fundamental to the adjustments that are necessary not alone to the happy family but to the joyous community.

Respect for the personality of husband or wife is an expression of love, and constitutes the basis for those adjustments in sex relations that are requisite to a happy home. Wise parents will secure the sound advice of qualified and reverent students of psychology, biology, and religion; but fundamentally, solution lies in respect for the personality each of the other.

The thinking of the world can be determined by the father and mother who in large measure determine the conversation in the home. Here is an evangelistic opportunity of first importance. Within that conversation the child may be reared in the faith. This faith is the bulwark of our freedom. Men who would preserve the free world will do well to see in the Christian home the hope of the world.

**Nearly 3,000 Methodists, mostly young couples, stood in the Music Hall at Cleveland, Ohio, on Sunday afternoon, October 10, and pledged themselves to work with other families in the creating of Christian homes and the building of a more Christian world.**

## SUGGESTED STEPS FOR FOLLOW-UP PROGRAM

### In the Annual Conference

The Annual Conference Committee on Family Life should take the lead. If such a committee does not exist, the executive secretary of the conference Board of Education should work with the other boards and agencies in the annual conference using all the available channels. The conference secretary of Christian Social Relations and the conference director of Adult Work should plan to include an emphasis upon family life in the program of their agencies this winter. Each should cooperate in carrying out the over-all plans and be responsible for the follow-up related directly to his or her group.

1. Make a report to the annual conference on the number of the delegates at Cleveland and give details of the follow-up program in your conference.

2. Have a "Little Cleveland" in your conference sometime during the winter or spring months.

### In the District

Each district superintendent, with the aid of representatives of all the church boards and commissions, is requested to develop plans within his district. Each representative should cooperate in carrying out the over-all plans and assume responsibility for those relating to his or her specific group.

1. Every local church should be reached by scheduling:
   a. Delegates to speak
   b. Courses for parents
   c. Parent-youth meetings
   d. Family activities
   e. Discussion groups

2. District programs for adult and young-adult groups can be planned around:
   a. The five themes
   b. The motion picture *A Chance to Grow*[1]
   c. A play on some phase of family living

3. The district program of the Woman's Society might include one session on "The Christian Family —the Hope of the World."

### In the Local Church

The pastor of the church should take the initiative in calling together the committee on family life of the Commission on Education plus representatives of the other three commissions to plan a comprehensive follow-up program which might well include the following suggestions:

1. Arrange for delegates to report to:
   a. Sunday morning congregation
   b. Adult Sunday school classes
   c. Woman's Society of Christian Service
   d. The official board
   e. Midweek family night service

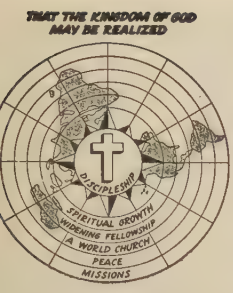
2. Series of Sunday or midweek study groups using the study booklet of the conference, *The Christian Family—the Hope of the World.*[2]

3. In connection with the Youth Emphasis, plan a special program on "Youth in Their Families." Organize study groups for parents on this theme, using the recommended textbook, *Youth and the Christian Community,*[3] by Rowena Ferguson.

[1] Order from The Methodist Publishing House serving your territory. Rental, $9.00.

[2] Service Department, Board of Education, The Methodist Church, Box 871, Nashville, Tennessee. 20 cents each; 10 for $1.50.

[3] Price $1.00. Abingdon Press. Order from The Methodist Publishing House.




# CHART AND COMPASS

## ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
*Section of Education and Cultivation*
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

## THE IMPORTANCE OF BEING A DISTRICT MEMBER

WHAT IS A DISTRICT MEMBER?

In a church where there is no Woman's Society of Christian Service nor Wesleyan Service Guild, a woman who will agree to pray for the work of the Society and send a contribution to the district or conference is known as a District Member.

(Leaflet, *District Members*)

Recognizing the importance of each individual woman, and with two out of three Methodist women not yet within the Woman's Society of Christian Service or the Wesleyan Service Guild,

***could it be true* that—**

For want of a District Member, a prayer was lost~

For want of a prayer, a world vision was lost~

For want of a world vision, a local church was lost~

For want of a local church, a world church was lost~

All for the want of a District Member !~~~~~

# THE COMMITTEE ON NOMINATIONS IN THE LOCAL SOCIETY

It is not too early to start thinking about the important task which lies ahead for the Committee on Nominations in the local Society, a few months hence. The first source of information about this committee is the By-laws of the Woman's Society of Christian Service in the Local Church, Article 2. These by-laws may be found in the *Annual Report of the Woman's Division* and in *A Guide;* but for convenience we print the section concerned, here:

Article 2.—Nominations and Elections

*Section 1.* The society may elect, prior to the annual meeting, from three to seven members who shall serve as a Committee on Nominations to present nominations of all officers and chairmen of standing committees for the ensuing year.

The Committee on Nominations shall consult with the Council of the Methodist Youth Fellowship and the Council of Children's Workers in the church school before making nominations for the secretaries of Youth Work and of Children's Work.

In nominating a representative on the Committee on Christian Vocations of the church, the society shall take into consideration the secretary of Youth Work or the secretary of Student Work.

*Section 2.* Nominations and elections may be by acclamation or by ballot. The consent of nominees shall be secured before presenting names.

*Section 3.* A majority vote is sufficient for election. Those elected shall assume their duties at the beginning of the fiscal year.

*Section 4.* No officer shall hold the same office for more than four consecutive years with the possible exception of the treasurer, who may serve eight years.

* * * * *

The Committee on Nominations has a task of vital importance, since upon the choice of officers depends almost entirely the successful carrying out of the total program of the Woman's Society. The committee will need to pray for guidance as they enter upon their work.

It is necessary that the committee members be familiar with the duties of each office to be filled; these are outlined in *A Guide.* Consultation with the pastor is also vital, as he knows the membership of the church and their interests and abilities.

The committee will wish to seek for women as officers who have a real concern for the Woman's Society, who will give time to study their specific task, work cooperatively with others, and are motivated by a genuine desire to help build a truly Christian world. This does not mean, however, that they should keep using the same women over and over, because of their experience. New women should constantly be sought and given this opportunity for the broadening experience that comes with official duty: rotating offices, when women have served the number of years allowed in one office, is an unwise policy, as the continuing strength of a Society lies in the growing quality of its membership—an informed, consecrated, cooperative spirit of the whole.

When a woman is approached by the Committee on Nominations, she should be given material which tells her the specific duties of the office, such as the statement given for each officer in *A Guide;* and further details, such as the various Calendars of Activities offer in the April or May issue of THE METHODIST WOMAN.

In its desire to fill the various offices, the committee should guard against the common danger of minimizing the importance of the office and the amount of work involved. Every office, if rightly filled, will take time and effort and ability, and it is an honor to be thought worthy to qualify. Nor should they approach a woman about whom they have misgivings as to fitness, just because they cannot find anyone else at the moment. "A misfit is more fatal than a vacancy," as has been wisely remarked. In the ranks, however, will be found women who have not shown themselves hitherto as leaders, but who have the ability to grow and the humility of spirit that makes for willingness to learn: to such, encouragement should be given, and the assurance that they will have the cooperation of the other more experienced officers.

The statement in *A Guide* entitled THE COMMITTEE ON NOMINATIONS, page 34, will be of help to this committee and from time to time articles have appeared in THE METHODIST WOMAN which touch the subject more or less directly. "The job of the District Nominating Committee," January, 1953, page 25, will have suggestions that apply to the local situation as well. "It's Grand to be an Ex-," March, 1953, page 18, may help convince timorous members of the committee that they will not be losing the services of women who have served their term, if they trust them in the membership at large instead of moving them into some other office. This philosophy is further developed in "Leadership Training is On-going," November, 1953, page 31. And in lighter vein, "The Ordeal of Mrs. Alibi," May, 1954, shows up the frequent doubts and questionings, and points to the worthy motivation of "the joy of doing a worth-while job."

**An Autograph Apron**

## "WRITTEN IN OUR HEARTS"

The Woman's Society of Christian Service at Falfurrias, Texas, recently honored their president on her birthday by presenting her with an "autograph apron." The signature of each member was embroidered, the officers including their titles. On the large pocket, the official emblem of the Woman's Society of Christian Service was appliqued in appropriate colors. The year 1954 was embroidered just below the pocket, while the name of the president appeared on the band of the apron.

It stirs one's imagination, doesn't it? People's signatures suggest their various personalities. Having them preserved in this permanent form will be a precious reminder to the recipient of happy days of shared activity.

Our thoughts move on, to the importance of a signature. Few of us will achieve such fame in life that our autographs will be widely sought or sold; but all of us could have the honor of signing as members of an organization whose "good name is rather to be chosen than great riches," and which has brought the riches of abundant Christian life to multitudes around the world.

Every Methodist woman, asking in the words of the old-time hymn, "Is My Name Written There?" may in this instance have the opportunity to answer her own question in the affirmative.

There is an added use which some Societies might make of the "autograph apron" plan. Each woman might give a small money offering with her signature, and the total be used for an Adult Life Membership pin for the recipient. An Adult Life Membership represents a gift of twenty-five dollars to the program of the Woman's Division and thus helps on the Society's pledge.

## AT THE PASTORS' SCHOOL IN THE PHILIPPINES

One of the most important points of contact for the Woman's Division in our own country is the theological seminary and the pastors' school, where the work of the Woman's Society of Christian Service can be explained to local pastors. This is equally true in the Philippines, where the Woman's Society of Christian Service had a class throughout the Pastors' School at Lingayen and presented the work of the organization to the supply pastors of the Northwest Philippines Annual Conference.

This was a splendid opportunity to help the pastors realize how they can contribute to the success of their local Woman's Society as well as to the district and conference work. Suggestions were made on methods of organizing a new Woman's Society; duties of the officers, stressing the small Society; projects and obligations of the women. The pastors discovered how the women could also help in the local church, and how they in turn must encourage and cooperate with the women if the Kingdom of God is to be realized.

The class closed with a demonstration Woman's Society meeting led by the women of Lingayen, with the pastors acting as members of a Society.

## LONG LIFE TO THE GUILD!

**Our congratulations to the Wesleyan Service Guild in this, its special month of January. The increasingly close relationship between the Woman's Society of Christian Service and the Wesleyan Service Guild in the local church is of mutual help and satisfaction. Each part of the organization needs the other.**

**The appealing and comprehensive program which the Guild offers to the employed woman should mean that every woman of Methodism, whatever her personal schedule, can avail herself of membership in the great fellowship of Methodist women offered by the Society and Guild.**

# A SERVICE OF INSTALLATION FOR LOCAL OFFICERS

*By* JOHN EMERSON ZEITER

The Reverend Dr. John Emerson Zeiter, pastor of Hanson Place-Central Methodist Church, Brooklyn, New York, prepared a service of installation for the newly elected officers of the Woman's Society of Christian Service of his church, based on *The Methodist Hymnal.* In preparing for such a service, in order to eliminate the necessity of searching for hymn pages, an old copy of the hymnal may need to be sacrificed, the appropriate pages being cut out and arranged in order. Only the music of the lines quoted is played in the service.

The minister explained briefly before the service that, seated at the piano, he would in each case announce the title of the office to be filled, play a few bars of the designated hymn and read the words of those measures, then announce the elected officer, who would come forward.

The service as originally prepared by Dr. Zeiter included a number of local officers. These have been omitted here, limiting the service to only the fourteen prescribed by the By-laws, and certain other slight adaptations have been made.

PRESIDENT

(No. 381) "The Church's one foundation
Is Jesus Christ her Lord."

VICE-PRESIDENT

(No. 507) "In Christ there is no East or West,
In Him no South or North."

RECORDING SECRETARY

No. 460) "Lord, speak to me, that I may speak
In living echoes of Thy tone."

TREASURER

(No. 219) "Saviour, Thy dying love Thou gavest me,
Nor should I aught withhold, Dear Lord, from Thee."

SECRETARY OF PROMOTION

(No. 359) "Awake, my soul, stretch every nerve
And press with vigor on."

SECRETARY OF MISSIONARY EDUCATION

(No. 479) "Jesus shall reign where'er the sun
Does his successive journeys run."

SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

(No. 465) "Where cross the crowded ways of life,
Where sound the cries of race and clan."

SECRETARY OF STUDENT WORK

(No. 266) "O young and fearless Prophet of ancient Galilee:
Thy life is still a summons to serve humanity."

SECRETARY OF YOUTH WORK

(No. 358) "Rejoice, ye pure in heart,
Rejoice, give thanks and sing."

SECRETARY OF CHILDREN'S WORK

(No. 441) "Tell me the stories of Jesus
I love to hear;
Things I would ask Him to tell me
If He were here."

SECRETARY OF SPIRITUAL LIFE

(No. 302) "Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care."

SECRETARY OF LITERATURE AND PUBLICATIONS

(No. 249) "I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love."

SECRETARY OF SUPPLY WORK

(No. 292) "Go, labor on! Spend and be spent;
Thy joy to do the Father's will."

SECRETARY OF STATUS OF WOMEN

(No. 512) "These things shall be: a loftier race
Than e'er the world hath known shall rise."

ALL IN UNISON

(No. 416) "Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

PRAYER

**GROWTH IS LIKE A ROSE TREE—**
**As well as like a mustard seed**

**Twice each year the Woman's Society of the Francis Street Church, St. Joseph, Missouri, has a fellowship luncheon. These are designed to bring together all women of the church, and special guests are those who have come into its membership during the preceding six months. At the June luncheon, the Recognition Service is an important part of the program and is followed by the installation of new officers.**

**The theme last June was Roses, and was carried out through decorated tables and the stage setting for the program. The latter featured a rose tree, bare of blossoms, but with a basket of live Paul Scarlett roses beside it. Stems of these were strengthened with tiny wires so that they might easily be placed upon the tree at the proper time.**

**The presiding officer introduced the Recognition Service by explaining that the roses to be added to the barren tree represented the various areas of service within the Society during the past year. Each officer and secretary in turn told a bit about her work and the accomplishments, concluding with the placing of one rose upon the tree. The final one was "a rose for growth under a new president."**

**Noting that several roses had not been used, the pastor asked for volunteers to help him complete the tree; and the act seemed symbolic of the extra services within the Society when the cooperation of additional workers is necessary.**

**An impressive installation service by the pastor concluded the program, and to those upon whom he placed the responsibility of leadership for the new year, it was a day of real inspiration.**

**MRS. CHARLES S. LECHLER;**
***St. Joseph, Missouri***

**"Mom Burdick," Mrs. E. M. Burdick of Harrisville, Pennsylvania, being presented with a Bible by one of her "cherubs."**

# STUDENT WORK

DOROTHY NYLAND, *Secretary*

## "Thanks, Mom"

*By* WILLIAM GAISER, *Chairman, National Methodist Student Commission*

Dear Student Secretaries:

As this, my senior year of college, passes swiftly from present to past, I should like to lay before you the gratitude which daily grows in my heart.

Although I know few of you by face or by name, I feel that I know all of you by the work you are doing. I met you in your local church, where you form a link between home and college. I saw you on the campus where, as counselor, helper and leader, you watch over your little flock of students. I remember you at regional and state conferences, where we labored together. I live again the heart-to-heart talks about full-time Christian work. Throughout my college career you have been ever near, ever ready to offer your services in time of need.

I wish that it were possible to write here the personal story of each of you—for each is great through Christ Jesus, each is a heroine in the drama of the church, each is a saint in Christian living. But it is not possible to write all this." In honor of Student secretaries all over the country, however, I should like to tell you about one woman who truly has been the life and spark of Student Work in her conference. She is Mrs. E. M. Burdick, Barkeyville Road, Harrisville, Pennsylvania, who for the past five years was Student secretary of Erie Conference. Hers is not a story of superhuman effort or ability, but rather one of a mother and housewife who dedicated an extra large portion of her time and personality to the work of the Lord.

Her story began with a year as district secretary of Student Work, after which she became Student secretary of the conference. She recalls with a smile that she was "scared to death" when she first took office. But she is an excellent example of the old proverb that only green things grow. Endowed by nature with a loving spirit, she plunged into a process of education. Four in the morning "bull sessions" at regional leadership training conferences, state conferences, and campus visits soon brought the student world into her thinking. She then began to bring this student world before the women of the conference. Sub-district after sub-district was visited. New Student secretaries were enlisted. The students had a new voice speaking for them: a strong, emphatic voice.

It was about this time that an expression began to circulate among the students. The formal title, Mrs. Burdick, conference secretary of Student Work, became "Mom Burdick." And they became her "cherubs." Thus it was that a fellowship was formed between the women and students of the conference, with Mom Burdick as the connecting link. She believed that the women wanted to hear and see the students more often. And so the students were heard. From all over the conference they traveled to local Woman's Society meetings to witness to the glory of Christ and to the need for Student Work. These same students are now speaking for the same Lord in India, Japan, Pakistan, Africa, Puerto Rico, and throughout our own country. Her work has been done well.

To the students, however, her sincere affection for them was expressed in the services she performed before the Methodist Student Movement Quadrennial held in Lawrence, Kansas, December 28, 1953, to January 2, 1954. In the period preceding the quadrennial, she secured finances to help pay student expenses. The response was overwhelming. Nearly $1,500.00 was raised to assist the twenty-six students who went from her conference.

To express their gratitude, the students sought some gift which they could present to her. The only fitting choice was a new Bible, the guide of her life. The simple, heartwarming inscription written within it was "To Mom Burdick, with love and thanks from all her cherubs."

This is only one conference, only one Student secretary. The scene could be repeated many, many times over. This article, therefore, is in tribute to all secretaries of Student Work, whether past, present, or future; whether housewife, mother, or career woman. To all of you who have given so much in time, energy, and prayer, the students say very sincerely, "Thanks, Mom."

In the Master's Service,
WILLIAM GAISER

# YOUTH WORK

HELEN L. JOHNSON, *Secretary*

## ADULT WORKERS WITH YOUTH—THE KEY

*By* LEWIS E. DURHAM, JR

### The Task

THE secretaries of Youth Work in the Woman's Society of Christian Service on the local church, district, and conference levels will soon have one of their finest opportunities to promote and participate in the work of the Youth Emphasis. After careful consideration we would all agree that adult workers with youth are the key people in the youth program of The Methodist Church. We are already aware that there are neither enough adult workers for our present numbers of youth nor are these adequately trained. Yet, the goal for the Youth Emphasis is 500,000 new youth in the MYF. It is a tremendous task that has been set before us to provide enough adequately trained and consecrated adults to work with well over, 1,700,000 youth.

### The Program

The plan that is being developed throughout the country is aimed toward the local church. Four different approaches are being used.

PHASE I. In January in hundreds of districts across the country seminars are being held for the pastors. Each district superintendent will call together the pastors in his district to study the problems of working with young people in church and community. The pastors will be given special training in the recruiting and training of adult workers with youth.

PHASE II. During the months of February, March, April, and May meetings for all potential and active workers with youth in each local church will be held in districts or sub-districts. The first meeting, The Roundup, will stress the importance of working with youth and will motivate adults to dedicate themselves to the cause of youth. The second meeting, Training Session No. 1, will be concerned with Strengthening the Faith not only of youth but of the adults themselves. The third meeting, Training Session No. 2, will be aimed at helping the adult workers in cooperation with youth to Improve the Methodist Youth Fellowship. The fourth meeting, Training Session No. 3, will present the cause and the ways of Winning Youth to Christ.

PHASE III. During the entire year of 1955, each local church will be urged to develop a program for the recruiting and training of adult workers. It is at this point that the youth program of the church will succeed or fail. At the district meetings ideas and materials will be given to help adult workers and pastors.

PHASE IV. Early in 1956, on a conference or area level, a convocation to offer fellowship and inspiration will be held for adult workers with youth. Stress will be made on working creatively with young people and upon the task ahead.

### Your Part

This program is ambitious, comprehensive, and a sizeable task for all. Here is where you can help if you are a secretary of Youth Work in your local church:

(a) Find out if this plan is being followed in your conference and district.

(b) Encourage adult workers with youth and all prospective workers in your church to attend the four meetings between February and May.

(c) Be sure that your church secures ample copies of the special issue of *Workers With Youth* (2421-B) [1]

(d) Discuss with your pastor ways in which your church and the Woman's Society may plan for the success of this program.

If you are a district secretary of Youth Work, you may play a vital role as you:

(a) Discuss this program with your district director of Youth Work and district superintendent, and encourage its use.

(b) Urge that the pastors' seminars be held.

(c) Help plan and promote the district meetings for adult workers with youth by working with the district committee and contacting all local church secretaries.

(d) Study the *Spring Roundup* (2420-B)[1] and the special issue of *Workers With Youth* (2421-B).[1]

If you are a conference secretary of Youth Work you may contribute to the success as you:

(a) Discuss with your conference director of Youth Work or executive secretary their plans for this program.

(b) Urge its adoption.

(c) Contact the district secretaries of Youth Work about the plans of the conference and their responsibility.

We encourage you to give full support to whatever plan is being followed in your conference to recruit, train, and motivate adult workers with youth. The youth program of The Methodist Church depends upon its adult workers with youth—this includes the many faithful and consecrated secretaries of Youth Work. You are a vital link in the Youth Emphasis!

[1] These materials may be obtained from: Service Department, General Board of Education, Box 871, Nashville, Tennessee.

# CHILDREN'S WORK

*By* RUBY VAN HOOSER, *Secretary*

## NEW ADVENTURES IN FRIENDSHIP AND SERVICE

ON THE missionary education of children, the month of January is a time of special significance. During these opening weeks of the New Year, in all Methodist churches following approved materials, boys and girls will be engaged in the study of missionary units. In church schools using the *Group Graded Lessons*, primary and junior children will take part in the study of a unit of work on "India and Pakistan." In church schools using the Closely Graded Courses, primary and junior children will also study missionary units during January and February.

This study of the current missionary units on the part of Methodist children will open the door to the making of new friends, and to a growing understanding of the work that the church is carrying on at home and in the far-flung places of the earth.

"The World Friendship Bulletin," published in THE METHODIST WOMAN for December, 1954, suggests detailed plans in regard to the study, and lists the lesson materials that will be used.

### Additional Sessions

Teachers of children will wish to arrange additional sessions for January and February while missionary units are being followed in the Sunday church school. These materials are available:

***For Primaries:*** *Children of India,** by Ethel L. Smither. Price 50 cents. Or,

*The Boy With the Busy Walk,** by Anne M. Halladay. Price, $1.25. Use with this *A Primary Teacher's Guide on "The City,"* * by Mattie Lula Cooper. Price, 50 cents.

***For Juniors:*** *Adventure in India and Pakistan,** by Carolyn Muller Wolcott. Price, 50 cents. Or,

*Sidewalk Kids,** by Gertrude Rinden. Price, $1.25. Use with this *A Junior Teacher's Guide on "The City,"* * by Margaret Ward. Price, 50 cents.

Methodist Prints

**A pupil of Sawtelle Memorial School, Arrah, India, learning to read.**

### Resource Materials

For the missionary unit in the regular church school lesson materials as well as the units for additional sessions, interesting resource materials have been prepared. These include the primary and junior story papers, *Pictures and Stories*[1] and *Trails for Juniors.*[1]

*Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory. *Pictures and Stories*, price, 20 cents per quarter. *Trails for Juniors*, price, 25 cents per quarter.

# LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
*7820 Reading Road, Cincinnati 37, Ohio*

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

## REPORTS — RESULTS — REMARKS

### Reports

THE past week, having returned from an entire summer spent in summer schools, I settled down to study the summary reports of our jurisdiction secretaries of Literature and Publications, as well as those of the conference secretaries. Three days were spent in careful reading and study.

Words cannot express the satisfaction felt in the interest portrayed and in the improved understanding in every conference. There are increases all along the line in most of the reports—larger sales of literature and more subscriptions to the magazines.

The reports show evidence of consecrated effort on the part of each secretary, from local to jurisdiction level, and evidence of hours of hard work which indicates their belief in first things first and their awareness that our quarterly reports are yard sticks of progress or recession. An excellent piece of work all along the line. *Hold that line!*

### Results From Memphis

Mrs. Allen S. McCrea of Memphis, Tennessee, tells of her circle at Trinity Methodist Church:

"We installed what we called a WORLD OUTLOOK and METHODIST WOMAN call box. Each meeting we passed the box. Each month we purchased subscriptions with the proceeds. Finally in October we decided to take our Sunshine money and complete our circle subscriptions.

"We placed both magazines in all seventeen Memphis circle homes and our circle became one hundred per cent.

"Mrs. A. L. Cruzon is our leader and we hope our plan will inspire other circles to follow the same procedure, since it can be done so easily by just plugging."

### A B C's of Literature*

Mrs. Arthur S. Wright, assisting Mrs. Robert G. Stewart, secretary of Northeastern Jurisdiction, presented the literature report in the following clever manner at the Jurisdiction Summer School, Goucher College, Towson, Maryland. Results—enthusiasm!

Most of us are familiar with the alphabet scale song which we learned in our early years in school.

(Have the group sing: A-B-C-D-EF-G HI-J-K-LMNO-P Q-R-S-T U-V-W X-Y-Z Oh, dear me, I can't say my A B C's.)

We also have an alphabet in our materials from Literature Headquarters. (Then having previously arranged the material so that it may be presented quickly, say the letter of the alphabet and show the piece of literature. You will find the group trying to guess what the next will be. Have this done rapidly so as to keep the group alert.)

**A** . . . . ***A Christian's Primer of Technical Assistance and Land Reform***
**B** . . . . ***Bridge to the Future***
**C** . . . . ***Catalogue***
**D** . . . . ***Do You Know?*** **(Home and Foreign)**
**E** . . . . **Each Magazine—THE METHODIST WOMAN and WORLD OUTLOOK**
**F** . . . . ***Face to Face with India***
**G** . . . . ***(A) Guide***
**H** . . . . **Handbooks**
**I** . . . . ***In Honor—If Thou Hadst Known***
**J** . . . . ***Jeep Tracks***
**K** . . . . ***Keiko's Birthday***
**L** . . . . **Leader's Guide for all studies**
**M** . . . . **Maps**
**N** . . . . ***Nezbah's Lamb***
**O** . . . . ***Oh Yes You Can!***
**P** . . . . **Pakistan—Program Material**
**Q** . . . . ***Questions and Answers***
**R** . . . . **Record and Report blanks**
**S** . . . . ***Sidewalk Kids***
**T** . . . . ***Temperature 126'***
**U** . . . . **United Nations poster or Turnover Chart**
**V** . . . . ***Visions of a Larger Good***
**W** . . . . ***Women of the Warm Heart***
**XYZ** . . . . **Oh, dear me, I can't say my A B C's.**

### Remarks on an August Meeting

*From* Mrs. Bryan H. Look, *Secretary of Literature and Publications, Central Kansas Conference*

Our Woman's Society had such a nice breakfast meeting this month I thought you would like to hear about it, since our work was featured.

Our Literature and Publications secretary was chairman of the committee and I suggested this was a golden opportunity to put forth our work in a wonderful way. She had written these two poems for me, so I decided to make use of them, too.

The tables were very colorful. Twin dolls were used for centerpieces—one MW, the other WO, and the front covers of our magazines with pinked edges made good place mats. Then the secretary had one of these pink folders at each place (standing) with the song printed on the back. It also served as a place card for the guests. Emblem stickers were on the napkins.

The poem titled "Twins" was used to introduce the song, which the group sang while the juice glasses were being removed. I thought both song and poem were very clever; they are original. Mrs. W. D. Hus is the author, and she is doing fine work as Literature and Publications secretary of our Woman's Society of Stockton, Kansas.

The poem and song follow:

#### Twins

**You've all heard of the "Toni" twins—**
**They're famous near and far—**
**But we have twins—our very own,**
**And I'll tell you who they are.**

* For further description and prices on above pieces of literature, see *Catalogue*, Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

***Methodist Woman*** **is the name of one**
**And *World Outlook* is the other.**
**(I guess one looks like its father**
**And the other like its mother.)**

**If you look closely,**
**This fact you'll discover—**
**Though their purpose is "identical"**
**It doesn't show on the cover.**

**If you only will give a chance**
**To the happy pair,**
**They will help you with your programs**
**And all your work they'll share.**

**Then you will be glad**
**That these twins you have met;**
**So get in your subscription**
**Before you forget.**

### The Twins

**(Tune: "I'll Take You Home Again, Kathleen")**

**Oh! You should take them both, my dears,**
**For they've been twins down through the years.**
**And you'll be glad when they are near**
**To help you always, never fear.**
**The articles and pictures, too,**
**Will keep you up on "what is new."**
**You'll welcome them each month, I know;**
**And then I'll say, "I told you so."**

**Oh! You should take them both, my dear;**
**They'll help your circles get in "gear."**
**And when you shift from "low to high"**
**Then you will pass your troubles by.**

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January is Guild month and we warmly greet all Wesleyan Service Guild members. May the month bring many new members to our Guilds and may each one of the new and old members become a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK.

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**Answers to Questions on pages 22, 23**

| True–False | Recognition A | Recognition C Matching |
|---|---|---|
| 1. T | 1. Angel | 1. 11 |
| 2. F | 2. Mary | 2. 9 |
| 3. T | 3. Jesus | 3. 14 |
| 4. F | 4. Jesus | 4. 10 |
| 5. T | 5. Jesus | 5. 15 |
| 6. F | 6. Unjust Judge | 6. 2 |
| 7. F | 7. Jesus | 7. 3 |
| 8. T | 8. Martha | 8. 12 |
| 9. F | 9. Jesus | 9. 13 |
| 10. F | 10. Jesus | 10. 6 |
| 11. F | | 11. 7 |
| 12. T | | 12. 5 |
| 13. F | Recognition B | 13. 4 |
| 14. T | Completion | 14. 8 |
| 15. T | | 15. 1 |
| 16. T | 1. Spirit | |
| 17. F | 2. dogs | |
| 18. F | 3. condemn | |
| 19. F | 4. sin | |
| 20. T | 5. resurrection | |

# *The Methodist Woman*

*Adapted from a skit received from* LENA CUMMINGS

***Participants:*** **A leader and seventeen women. Each one carries a copy of THE METHODIST WOMAN. On the back of each copy is fastened a white card with a large letter printed on it. The letters in order spell THE METHODIST WOMAN. As each woman speaks she turns the magazine around so that the letter shows.**

LEADER: These women represent our _____ subscriptions to THE METHODIST WOMAN. They would like to show you why you should join their ranks.

"The purpose of the Woman's Society of Christian Service shall be to unite all the women of the church in Christian living and service." Our magazine promotes unity and a sense of sisterhood not alone in the local church, but throughout the districts, the conferences, the jurisdictions, and even around the world. It is a unifying force because it (*women speak in turn*):

1. **T**ells what Methodist women are doing together through organized effort.
2. **H**ighlights the needs of the world and how Methodist women are helping to meet those needs.
3. **E**ncourages giving to and participation in the world-wide program.

LEADER: THE METHODIST WOMAN never gets into a rut. No two issues are exactly alike and yet there is a basic pattern. Every member can find something of interest in these presentations:

4. **M**issions is the major concern. John Wesley said, "The world is my parish." As his spiritual descendants we should feel the same oneness with all the people of the world.
5. **E**mphases of The Methodist Church are included: The Woman's Society cooperates in promoting the program of the church, such as the annual Week of Dedication, special appeals, and major emphases. This year Stewardship was stressed.
6. **T**echniques and methods of work are found in every issue.
7. **H**onor is paid in brief tributes to our deceased missionaries and deaconesses.
8. **O**fficers' directives for the new year appear annually in May.
9. **D**evotional material for personal reading as well as for circle programs is printed.
10. **I**nforming, inspiring articles are planned for the members who are not officers.
11. **S**tudent Work, Youth Work, and Children's Work leaders find valuable help on their allotted pages.
12. **T**imely topics and issues relating to Christian Social Relations are presented for discussion and action.

LEADER: Now let us present some attributes which THE METHODIST WOMAN and a Methodist woman should have in common:

13. **W**arm and friendly. If we are to promote unity, these qualities are necessary.
14. **O**bserving. A Methodist woman should be aware of what is happening around her. The METHODIST WOMAN must observe events in order to relay news and report happenings.
15. **M**ature. A Methodist woman needs to grow up emotionally as well as physically.
16. **A**ttractive in appearance. Impressions are important. The covers of THE METHODIST WOMAN are always attractive.
17. **N**eighborly.

Leader closes the presentation by giving an opportunity for members to subscribe.

# Circles — WORSHIP AND PROGRAM SUGGESTIONS

# City Lights and Shadows

CALL TO WORSHIP

*Leader:* "God is light and in him is no darkness at all."

*Group: "Send out thy light and thy truth; let them lead me."*

OPENING HYMN: "O God, Our Help in Ages Past" (*The Methodist Hymnal,* No. 533.)

SCRIPTURE: Thoughts for the New Year

"He that sat upon the throne said, Behold, I make all things new."

"Be strong and of a good courage."

"Behold, I have set before thee an open door, and no man can shut it."

"So teach us to number our days, that we may apply our hearts unto wisdom."

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit."

"I will be with thee: I will not fail thee, nor forsake thee."

MEDITATION: Page 3

SENTENCE PRAYERS

UNISON PRAYER: *O thou eternal Father, who art ever the same; grant us so to live through the coming year with faithful hearts that we may be able in all things to please thee; through Jesus Christ our Lord. Amen.*

PROGRAM SUGGESTIONS

I. Lights and Shadows in American Family Life. Review and discuss the articles, pages 4, 5, 26, 27 through the conversation of two church visitors calling upon a woman who has not been attending church regularly. She tells them about her family problems and they offer help and suggestions quoting from the above articles, stressing the need for religion and fellowship in the home.

II. City Lights and Business Women. January is now Wesleyan Service Guild month. (See page 3.)

A. *Information Please.* Use the article "Why the Wesleyan Service Guild?" on pages 34, 35 of the November, 1954, issue to give needed information on this organization. Give the questions to circle members and have two women fully prepared with answers.

B. *Illustrated Talk.* Display the cover of this issue and give an illustrated talk on "The Business Woman and Her Church." (See the picture section of WORLD OUTLOOK for January.)

III. Lights and Shadows in Cuba.

**CUBA**

1. HAVANA; 2. MATANZAS; 3. SANTA ROSA; 4. CIENFUEGOS; 5. OMAJA; 6. BAGUANOS; 7. HERRADURA; 8. PRESTON—MAYARI

A. *Map Talk (have this map reproduced in seeable size).* Point out the eight places[1] where the Woman's Division is at work. Call attention to the distance from Havana to Mayari and tell the story, "A New Missionary Arrives," page 13.

B. *Talk:* Shadows in Havana.

The relaxation of a sense of responsibility in public and private life is seen, on the one hand, in the amoral conduct of men in office, both high and low; and, on the other hand, in the loosening of home ties, formerly so strong in Cuba, frequently with disastrous effects upon the training of the nation's children.

For corruption in office, human greed and a too tolerant citizenry may be held accountable, in Cuba as elsewhere.

Also, as in other countries, home life has been disrupted by the letdown following two world wars; by inflation, which compels many mothers to work outside their homes; and by divorce. The impact of the United States upon Cuba has affected not only the economy of the island, but the ideals and moral standards of its young people as well. There is danger of disaster in a too sudden transition from the shelter of the traditional Cuban home to the freedom enjoyed by the average North American girl.

To meet these conditions, the Woman's Division maintains two institutions in Havana: a university student center, where young men and women gather for study, spiritual guidance, conversation, good times, and fellowship; and Buenavista School for girls whose students, in happy normal situations, make the transition from the old to the new; learn something of the art of making a home and making a living; and, above all, while growing physically, they develop intellectually and spiritually with a sense of responsibility so much needed in all phases of life.

—IONE CLAY, *Director, Buenavista School*

IV. Quiz: What Is Your Resolution for 1955? Why not resolve to read THE METHODIST WOMAN every month and thus know all the answers?

**R**eprinted information for new members. What?

**E**xperiences of learning and growth. Explain.

**S**peech material. Where found?

**O**fficers . . . concern . . . time . . . work. . . . Complete sentence.

**L**etters receive regrettable reply. Why?

**U**nits of the Guild. State number and increase.

**T**he Roundup will stress. . . . Explain emphasis.

**I**ndividual responsibility. . . . It is the individual woman . . . that makes the gift. Interpret.

**O**fferings as of October 31. State amount and use.

**N** new year challenges.

**S**taff changes. Name them.

[1] Informaton may be found in the booklet *Do You Know? The Work of the Foreign Department* (price 25 cents), and *A Cuban Mosaic* (price 25 cents); *Island Hopping in the Caribbean* (Free). Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

# Program Techniques

## HOW TO USE PROGRAM MATERIALS

*By* MRS. CARL B. SEARING

WOULD you like to know how other Societies use Woman's Division program materials? If you are familiar with the excellent suggestions in the Program Book, you may find some duplications in the following ideas that have been gathered from many Societies.

Invitations, used by so many, can really be fun, affording a good project for "house-bound" members. When you have a program on medical work, fill empty capsules with rolled paper on which is typed or printed the necessary information. Write invitations or announcements on telegraph blanks and mail them to members, "flashing" the next meeting. Postals may be used in many ways decorated with cutouts or sketches apropos of the theme. Imitation theater tickets giving the program title, time, place are another innovation. A small double folder cut in the shape of a church may be folded in such a way that when the door is opened the invitation written on the inside is revealed.

Many prefer the personal contact, so have a telephone committee call the members a few days before the program. Your "calling committee" is an invaluable means of publicity. And don't forget, so is the bulletin board! Our ministers have been so cooperative that I'm sure they would be glad to include in their monthly church letter a paragraph on the Woman's Society program.

Atmosphere means so much. At every meeting there should be a worship or interest center tied in with the program theme. Guilds and circles which meet in homes often have a miniature worship center effectively arranged on a tray and placed on a coffee table or at some focal point for the devotional period. Music and soft lights are conducive to worship. Of course one must select appropriate hymns and other music in keeping with the theme.

Space will not permit elaboration, but exhibits, maps, posters with pictures clipped from pictorial magazines such as WORLD OUTLOOK and *The National Geographic*, or newspaper clippings of timely events (especially good for a Christian Social Relations program—see the November cover of THE METHODIST WOMAN), puzzle mats and napkins (See page VIII, Program Book), and a literature table with resource books from public libraries may all be used to advantage.

Have you studied the map section of the Literature Headquarters *Catalogue?* Several maps are available. For an effective display, illuminate the projects on the map with Christmas tree lights and run baby ribbons from the lighted locations to a miniature church. Or use small national flags to locate foreign projects, and typical symbols to mark the projects in the home field.

Program presentations in the Program Book were carefully worked out by experts who gave much time and thought to the mechanics as well as the inspirational values of the subjects. However, in some instances the material has to be adapted to fit the local situation, and some Societies have been successful with informal skits which need little rehearsing and practically no script. You may adapt the material to your favorite TV program, or have a news commentator (Station WSCS) giving information from missionary newsletters, a news reporter interviewing returned missionaries, or your roving reporter collecting news items on the street. Or imitate a plane ride where you meet a national politician, a teacher in one of our schools, a missionary, a doctor, and a member of the Woman's Division. While these persons are becoming acquainted, many pertinent facts and situations are highlighted. For a special event to present a Life Membership pin, adapt the TV program "This Is Your Life" to the local situation.

Impersonations are good too. An easy situation to portray would be the welcoming of unexpected guests who have just returned from visiting our projects, or a campus secretary of Student Work talking with two or three foreign students.

Of course, there are the standard techniques for giving information —round table and panel discussions, symposiums, role playing, debates, and buzz sessions.[1] In addition, make use of a verse speaking choir, living pictures accompanied by a reader, and possibly a professional story teller or book reviewer who presents material in an entertaining manner. Don't forget "map talks" where maybe five foreign and five home projects are pinpointed, using data from the two *Do You Know?* [2] booklets in a travelogue with questions planted in the audience. Visual aids are good for a program held in reserve for emergency use. Many conference secretaries of Missionary Education have film strips for current study books which they release upon request. (Also see p. 153, Program Book.)

Proof of a good program is the resultant action. Why not mimeograph in advance suggested readings, guided prayers, or names and addresses of public officials to contact. Then hand a copy to each woman as she leaves, requesting her to follow up the program with action. Suggestions for action are found at the end of each monthly program in the Program Book. You will be surprised to see how much the women anticipate these sheets. Then through their interest and expression, you will be able to report "planned action."

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[1] *Handbook for the Vice-President*, p. 24. Both available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[2] *Do You Know?*

# INDIAN DINNER

Menu: Tomato juice

*Biriani* Ball Curry *Bhujiya*

*Gulab Jamun* Tea

(May also serve tossed green salad, pickles, and relishes.)

Recipes from Louise Campbell, formerly of Johnson Girls' High School in Jabalpur, Central Provinces, India; later in charge of girls' boarding school at Sironcha. Now back in Jabalpur, doing City Evangelistic work and Day School work.

### Rabbit or Chicken *Biriani*

| *For 6-8* | *For 50* |
|---|---|
| 1 | 6 disjointed chickens or rabbits |
| 1 | 6 quarts sour milk or buttermilk |
| 3 tablespoons | 1 cup shortening |
| 2 tablespoons | ¾ cup chopped onion |
| 2 | 12 cloves garlic, chopped very fine |
| 1 teaspoon | 2 tablespoons fresh or pickled ginger—or small pieces of dried ginger root |
| 2 tablespoons | ¾ cup ground coriander |
| 1 teaspoon | 2 tablespoons ground turmeric |
| ½ teaspoon | 3 teaspoons pepper |
| 1 tablespoon | 6 tablespoons whole poppy seeds |
| 8 | 4 dozen whole cloves |
| 8 | 4 dozen whole cardamons |
| 2 | 12 cinnamon sticks broken into small pieces |
| | salt |

Leave rabbit, or chicken, in buttermilk several hours or overnight. Melt shortening in large kettle with lid. Add seasonings and brown. Brown onions, and when spices begin to be "aromatic," add meat and brown lightly. Finally add liquid (sour milk and meat juices), cover and simmer until meat is tender and liquid is almost entirely used up. Add salt to taste a short time before meat has finished cooking.

Meanwhile prepare rice thus:

| *For 6-8* | *For 50* |
|---|---|
| 2 cups | 12 cups long grained rice |
| ½ teaspoon | 3 teaspoons whole allspice |
| 10 | 60 whole cardamons |
| 10 | 60 whole cloves |
| 2 | 12 cinnamon sticks |
| 4 | 24 bay leaves |
| 2 tablespoons | ¾ cup fat |
| 4 to 4½ cups | 6 to 7 quarts water |

Brown spices in fat. Add rice, mix thoroughly, and allow to fry slightly before adding water. As soon is it begins cooking vigorously, turn down fire and simmer covered until done, but not dry.

Add meat mixture to rice, mixing lightly with two forks to prevent making rice stick together. Use up sauce by mixing it into rice. Cover and keep warm in slow oven until time to serve.

For de luxe touch, add 1 cup raisins (6-8 proportions) when meat is added. Before serving sprinkle with roasted nuts.

(This dish may be prepared a day ahead and warmed thoroughly just before serving.)

### Ball Curry

| *For 6-8* | *For 50* |
|---|---|
| 1½ pounds | 10 pounds meat |
| 3 tablespoons | 1¼ cups ground curry powder |
| dash each | ½ teaspoon each—allspice, cloves, mustard, ginger, coriander |
| | cold water |
| 1 | 7 chopped onions |
| 2 | 12 cloves, garlic, chopped very fine |
| 1 | 7 small cans tomato sauce (or puree or tomato juice) |
| 1 | 7 cups water |

Make meat into balls size of walnuts.

Mix curry powder with other spices and add enough cold water to make a thick paste.

Fry onion and garlic in fat until well browned. Add curry paste and brown well (until color is not yellow but is a dark brown). Spices should "smell cooked."

Now add meat balls a few at a time and brown on all sides, pushing aside those that have been cooked to make room for fresh ones.

When balls are all brown, add tomato sauce and water. Simmer about an hour. Add salt to taste toward end of cooking period. Add water as needed to keep a good gravy over the meat balls.

Curry variations:

*Chicken:* Use 2½ tablespoons curry powder per pound chicken. Cut chicken in small pieces or mince. Add grated or ground fresh coconut and use coconut milk for liquid instead of tomato sauce.

*Shrimp:* Use scant 2 tablespoons curry powder per pound. Omit cloves. Use fresh coriander leaves if available at end of cooking period.

*Eggs:* Use 1½ tablespoons curry powder to each 4 hard-boiled eggs. Try milk for liquid.

### Cauliflower-Potato-Pea *Bhujiya*

| *For 6-8* | *For 50* |
|---|---|
| 1 | 7 small heads of cauliflower, separated into flowerets |
| 2 | 18 medium potatoes, cubed |
| 1 cup | 7 cups fresh peas or packages of frozen peas |
| 1 | 7 small onions |
| 1½ tablespoon | ½ to ¾ cup fat |
| ¼ teaspoon | 2 teaspoons each: coriander, turmeric, cloves, mace, cummin, all-spice |
| | salt to taste |
| | cold water as needed |

Make spices into paste with cold water.

Fry onions in fat. Brown the spice mixture.

Add cauliflower, potatoes, and peas. Add only small amounts of water to prevent scorching. Stir well so vegetables will be covered with spices. Cover and cook until tender over a slow fire. Add salt to taste as vegetables are nearly done.

*Suggested variations:* cabbage alone; spinach alone; spinach and Brussels sprouts

### *Gulab Jamun* (Indian dessert)

| *For 6-8* | *For 50* |
|---|---|
| 1 cup | 7 cups dried milk |
| ½ cup | 3½ cups cream of wheat |
| 2 tablespoons | 1 cup ground almonds or cashew nuts |
| 5-6 tablespoons | 2¼ to 2½ cups water syrup (below) |

Brown cream of wheat lightly in small amount of fat. Mix milk, wheat, and almonds with enough water to make a very thick paste. Shape teaspoons of mixture into balls and set aside to dry slightly in air. Fry in deep fat. Work with small amounts as these balls brown rapidly. Drain. Then put in thick, warm syrup for a few minutes. Serve warm.

*Syrup:* (for 50) 2½ cups sugar; 1¼ cups water; 1 cardamon

Boil syrup to soft ball stage.

## Suggestions for Using the *Fifteenth Annual Report*

Use the *Annual Report* for Every Purpose from A to Z *

*For* **A**ddresses—the address of every deaconess, home and foreign missionary; every conference and jurisdiction officer, every elected member, and every staff member of the Woman's Division is listed.

*For* **B**usiness Sessions—In giving reports relate the local work to the reports of the Woman's Division.

*For* **C**onversation Pieces—Talk about the work and sprinkle your conversation with quotations from the *Fifteenth Annual Report.*

*For* **D**aily Devotions—Use the *Anual Report* as a companion book to your *Prayer Calendar.*

*For* **E**xecutive Committee Meetings.

**Twenty minutes devoted to a study of this *Annual Report* at every executive committee meeting on all levels—local, district, and conference—plus an hour at every Officers' Training Day would produce a better informed leadership.**

**Use any or all suggestions according to available time and opportunity.**

*For* **F**ellowship Hours—Do a little creative work in adapting some of the popular paper games, such as scrambling the names of missionaries or mismating the officers and their offices. One might even revamp the old stand-by "Pin the tail on the donkey." Only, in this case, you would use a large map of the world, and each woman would be expected to locate a given project on the map before the leader counts ten.

*For* **G**ift to Pastor—He needs it for missionary sermons.

*For* **H**ome Conferences of Foreign Missionaries.

*For* **I**nformation on Organization and Departments—Study the Index; it will help you find the desired information.

*For* **J**oy in Service—Consider the great good accomplished by organized Methodist women.

*For* **K**eeping Up on Vocabulary—Do you know all the terminology?

*For* **L**eadership Training—A leader must know the organization and total program. This is a good textbook for that training.

*For* **M**issionary Education—Organize a corps of Minute Women who will be prepared to give minute speeches at the general meeting, as well as at circle meetings, on needs of the fields and human interest stories.

*For* **N**ames of Missionaries and Deaconesses.

*For* **O**fficers' Training Day.

**KNOW YOUR ORGANIZATION**

1. **Introduction to Study by the President. See Foreword, page 3.**
2. **Know the Woman's Division Officers and Staff. Distribute sheets of paper on which the names and positions of all officers and staff members, pages 6, 7, are scrambled or mismated. Allow five minutes for women to correct the listing. If this is too difficult, reduce list to ten names. Urge a study of these pages.**
3. **Woman's Division Members. Place a large map of the United States before the group. As the recording secretary calls the roll of division members, pages 8, 9, the secretary of Promotion pins or tapes each member's name to her home town. Have a different colored pin or name card for those on the executive committee, page 10.**
4. **Division Members from your Jurisdiction. (See listing, pages 8, 9.) Identify each one by brief statements. They are your representatives; you helped elect them. How? Explain the method of election.**
5. **Departments, Section, and Standing Committees. A Woman's Division member is not a bored member, she is too busy with committee work. Visualize the structure by making a simple line graph of the departments, section, and standing committees. From the listings on pages 10-19, point out where each member from your jurisdiction is serving.**

*For* **P**rograms—With a little spark of imagination, plus a will to work, you can adapt the material herein to any type of meeting—circle, zone, district, or conference. Try these suggestions:

1. Revamp the reports for travelogues, panel discussions, impersonations, interviews.
2. Use the material for a Buzz Session or Role Playing. See THE METHODIST WOMAN, June, 1951, page 13.
3. Write a skit or adapt a radio program such as:

   The Inquiring Reporter

   *Scene.* Railroad Station. Women, supposedly returning from the annual meeting at Buck Hill Falls, Pennsylvania, are standing in groups waiting for train departure. Inquiring Reporter approaches with a microphone. Through pointed questions she draws out important facts on membership, finance, subscriptions, and projects, as well as human interest stories.

*For* **Q**uiz Questions—Work out an intriguing list and use the questions for a program meeting or a fellowship hour.

*For* **R**easons to Belong—Plenty of ammunition for Membership Committees.

*For* **S**peech Material—Base your talks on the *Fifteenth Annual Report* and you will never be at a loss for words, for the pages are full of timely information on every phase of Woman's Division work.

*For* **T**extbook Teachers—In Summer Schools of Missions.

*For* **U**nited Nations Resources—See report of the Department of Christian Social Relations and Local Church Activities.

*For* **V**ocations in Missionary Work—Study the roster of projects.

*For* **W**orld Vision—Read the *Annual Report* from cover to cover.

*For* e**X**tra Dividends in Information and Inspiration—Put these suggestions into action.

*For* **Y**ear-round Reference—Keep this *Annual Report* handy.

*For* **Z**eal in the Work—You must know the work.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 60 cents.

Abandoned church reopened ... Nov. 19
Adams, Rev. Woodward A ... Oct. 9; Dec. 29
African children ... April 13
Allen High School, Asheville, N. C ... April 4
*Annual Report* cover ... Feb. 17
Annuity drawing ... July-Aug. 54
April, 1953, cover ... Feb. 27
Arrington, Mrs. Paul ... May 5; Nov. 3
Bale, Dr. Marie Finger ... Oct. 33
Barclay, Dr. Wade Crawford ... Nov. 12
Barot, Mlle. Madeleine ... Nov. 4
Barr, Mrs. C. A ... May 17
Bataan Memorial Methodist Hospital, Albuquerque, N. M ... April 4
Bethlehem Center, Augusta, Georgia, Golden Age Group ... Feb. 16
Bethlehem Center, Richmond, Virginia, presentation of station wagon ... Oct. 20
Bijnor District (India) woman ... Jan. 7
Bi-racial activities ... Nov. 14
Bisti School, New Mexico, pupils ... Sept. 13
Blum, Miss Frieda ... Nov. 33
Book jackets ... June 22, 23; Sept. 29, 30
Book jacket, *I Believe* ... April 37
Book jacket, *Missionary Materials for Youth* ... Sept. 33
Book jacket, *The Cross Is Lifted* ... Dec. 32
Book jacket, *The Hidden Treasure* ... June 38
Booth, Bishop Newell S ... May 22; Sept. 36
Bower, Miss Gladice ... Jan. 20; Oct. 9; Dec. 29
Boylan-Haven School, Jacksonville, Florida, girls ... June 11
Bragg, Mrs. J. D ... July-Aug. 18; Nov. 43
Brewster Hospital, Jacksonville, Florida, Pediatric Clinic ... Dec. 5
Brooks, Mrs. Frank G ... May 4, 22; June 7; July-Aug. 23, 29, 41; Nov. 3, 43
Brunson, Herbert C ... May 33
Bunch, Mrs. J. W ... May 15
Buxar, India, mobile dispensary doctor ... Oct. 23
Cale, Miss Jean ... Jan. 6
Campbell Friendship Home, Gary, Indiana, group ... April 5
Candidates of the Woman's Division at Annual Meeting ... April 18
Candle lighting in a chapel service ... Sept. 8
Carter, Mrs. G. W ... Mar. 25
Cartoons ... Jan. 26; Nov. 28; Dec. 17
Central Jurisdiction School of Missions, Gulfside, Mississippi, Spiritual Life class ... Mar. 25
Central Mission Press bindery, Johannesburg, South Africa ... April 13
Chakko, Miss Sarah ... April 7
Charter of Racial Policies ... Sept. 22-23
Christian family in India ... Mar. 29
Christian Social Relations display for Assembly ... Sept. 19, 20, 21
City center children playing with dolls ... Dec. 22
Clair, Bishop Matthew W., Jr ... May 23; Sept. 36
Colony, Miss Lucile, arriving in Bombay ... Feb. 37
Community Center, Alpine, Texas, groundbreaking ceremony ... Sept. 14
Courtney, Miss Ella Virginia ... July-Aug. 4
Cox, Mrs. Florence H., and two Crusade Scholars ... July-Aug. 8
Crane, Miss Emeline, boarding plane for London Jan. 11
Crawford, Deaconess Rena M ... Mar. 14
Creighton-Freeman Hospital, Vrindaban, India, Dr. Esther Nallathamby explaining X-rays ... Oct. 23
Crusade Scholars at Scarritt College ... Feb. 12
Daily Vacation Bible School, Colebrook, New Hampshire, children playing games ... Oct. 18
David and Margaret Home for Children, La Verne, Calif., children ... June 6
Derby, Miss Marian ... Mar. 5
Drescher, Miss Mildred ... Feb. 43
Dulac Indian Mission, workers ... April 43
Dunker, Nurse Barbara, with patient in Navajo Methodist Mission School infirmary ... Sept. 10
Erie School, Olive Hill, Ky., typing class ... Oct. 16
Finke, Miss Lois ... Oct. 33
Fitzpatrick, Miss Mary ... Oct. 33
Floyd, Deaconess Mary F ... Oct. 9
Foreign Missionary Personnel graph ... Feb. 18
Fourth Assembly of the Woman's Society of Christian Service:
- Charter of Racial Policies, signing ... July-Aug. 14
- Commissioning of missionaries and deaconesses ... July-Aug. 29
- Conversation group ... July-Aug. 27
- Exhibits ... July-Aug. 25; Sept. 19-21, 28
- Delegates registering ... July-Aug. 18
- Fellowship dinner ... July-Aug. 18
- Fraternal delegates and special guests ... July-Aug. 26
- Group pictures ... July-Aug. 23, 26, 30, 45
- Harris, Miss Ruth, and Bennett College Choir ... July-Aug. 26
- Perkins, Mrs. Laurence, and Dr. Ralph W. Sockman ... July-Aug. 28
- Platform of Auditorium ... July-Aug. 15
- Platform setting ... July-Aug. 43
- Prayer room ... July-Aug. 29
- Wesleyan Service Guild luncheon ... July-Aug. 45

French, Miss Clara M ... Mar. 5
Gatewood, Miss Grace ... July-Aug. 48
Gerhart, Miss Lydia E ... July-Aug. 48
Gibson, Miss Henrietta ... May 7; July-Aug. 24
Girl with globe ... Dec. 25
Gist, Miss Lucy, with children of Bethlehem Center, Fort Worth, Texas ... June 9
Godfrey, Miss Sarah G ... Mar. 33
Goode, Mrs. W. H. C ... July-Aug. 18
Graham, Mrs. Carl F ... Sept. 5
Grinding wheat, India ... Dec. 21
Hall, Miss Dorcas ... May 8; July-Aug. 26
Hammarskjöld, Dag, U.N. Secretary General Feb. 24
Harkness, Dr. Georgia ... May 22; Nov. 4
Harper, Miss Dorothy, with Yeomen Warders, Tower of London ... Oct. 20
Harrell, Bishop Costen J ... Sept. 3
Harris Memorial Training School, Manila, P. I ... April 9; Oct. 17; Dec. 14
Harris, Miss Marguerite ... Jan. 43
Hattie B. Cooper Center, Roxbury, Mass ... Nov. 20
Hayes, Jack ... May 33
Heist, Miss Laura A ... Oct. 10
Herbertson, Mrs. James, making presentation Jan. 34
Highland Boy Community House, Bingham Canyon, Utah, woodshop ... April 6
Holding Institute, Laredo, Texas ... Dec. 12
Homer Toberman Settlement, Golden Anniversary celebration ... Mar. 15
Hoover, Miss Theressa ... May 19
Houts, Miss Charlene ... Jan. 29
Hundley, Mrs. R. L ... Feb. 5
Indian village woman ... June 3
Indian woman and child ... June 4
Indian woman sorting rice ... June 4
Indian woman winnowing wheat ... June 3
Jabalpur, India, nursery school ... July-Aug. 7
Japanese Crusade Scholars ... Feb. 11
Johnson, Miss Helen L ... May 13
Johnson, Miss Lillian A ... May 11; July-Aug. 45
Johnston, Deaconess Mary ... May 35
Jurisdiction presidents ... July-Aug. 41
Karefa-Smart, Mrs. Rena ... Nov. 4
Kelley, Miss Dorothy ... Feb. 38
Kim, Dr. Helen ... Jan. 12; May 23; July-Aug. 37, 45
Klingner, Miss Mary Elizabeth, with Miss Mildred Wright ... Oct. 17
Korean refugees ... Nov. 9
Landrum, Mrs. W. B ... Oct. 13
Lawrence Student Conference, International Tea ... April 36
Lee, Miss Elizabeth M ... Mar. 4
Leon, Kansas, three members of Woman's Society ... June 32
Lockhart, Deaconess Mary Jane ... Mar. 14
Long, Mrs. C. C ... May 16
Lord, Bishop John Wesley ... May 36; Nov. 20
Madar Tuberculosis Sanatorium, India, nurses' home ... July-Aug. 6

Map of Alaska ... Oct. 13
Map, conferences of Central Jurisdiction ... June 30
Map of India ... Jan. 6
Map, jurisdictions of The Methodist Church ... June 30
Map of Northeastern Jurisdiction ... June 31
Map (relief) of Holy Land ... Nov. 29
Map of Southeast Asia ... Dec. 4
Map of the United States showing projects en route to Assembly in Milwaukee ... Mar. 22-23; April 4
Maps of the Spirit ... Sept. 25; Oct. 29
Marchant, Miss Elizabeth ... Mar. 25
Marcy Center, Chicago, Ill., Nursery School ... June 10
Marcy Center, story hour ... Sept. 6
Marion Lela Norris Guild, Glide Memorial Methodist Church, San Francisco, Calif., members ... Oct. 35
Mary Todd Gambrill Neighborhood House, Wilmington, Del., children ... June 11
Masters, Miss Florence, with group at Poona, India ... Oct. 22
McLish, Miss Virginia ... Feb. 38
Meeks, Miss Mary ... Feb. 29
Membership-Pledge Card ... Mar. 16
Methodist children find joyous experiences ... June 33
Methodist Service Projects manual ... May 42; June 8
Methodist Study Commission ... Feb. 4
Migrant children conducting religious service ... Jan. 5
Migrant family ... Jan. 4
Milwaukee churches ... Jan. 8
Milwaukee street ... Feb. 3
Miniatures, Institutions of Woman's Division in Mississippi ... Feb. 25
Missionary Personnel poster ... Nov. 23
Mondlane, Eduardo ... May 22; July-Aug. 23
Mondol, Bishop Shot K ... May 23
Moore, Bishop Arthur J ... May 22, July-Aug. 29
Moore, Bishop Arthur J., and Methodists of the year ... April 12
Mukambe, Isobel ... June 5
National College, first male students ... July-Aug. 3
National College, Kansas City, Mo., science laboratory ... April 6
National Methodist Scholarship Students, Tennessee Wesleyan College ... June 7
National Methodist Scholarship Winners, Cornell College, Mount Vernon, Iowa ... June 7
Navajo Methodist Mission School, wedding ... Jan. 15
New England Conference Woman's Society delegates to Fourth Assembly ... April 3
Nicholson, Mrs. Thomas ... July-Aug. 18
Northcott, Bishop H. Clifford ... Mar. 5; May 22
Northcott, Mrs. H. Clifford ... Mar. 5
Nowlin, Miss Mabel Ruth, and Woman's Society group in Singapore ... July-Aug. 56
Nyakwai, native African ... Oct. 15
Nyland, Miss Dorothy A ... May 12
Oxnam, Bishop G. Bromley ... May 23; July-Aug. 21
Pandit, Madame V. L., President of U.N. Assembly ... Feb. 24
Parker, Miss Elsie ... Oct. 33
Pasadena Community Church, St. Petersburg, Fla., sacrificial breakfast ... April 26
Peek Home, Polo, Ill., boys farming ... April 6
Perez, Mrs. Asuncion A ... May 23; July-Aug. 24
Perez, Miss Dorcas Urdaz ... Sept. 24
Porter, Miss Caroline ... Mar. 15
Ram, Miss Sarah Kashi ... Feb. 13
Randolph, Miss Juliette, and students, Bennett College ... Mar. 8
Ranson, Dr. Charles W ... May 23
Ratliff, Mrs. W. H ... May 18
Refugee child ... Sept. 9
Religion in American Life, leaders ... Oct. 12
Ricks, Miss Barbara ... Nov. 6
Robincroft Rest Home, Pasadena, Calif ... June 12; Oct. 22, 23
Robinson, Miss Louise ... Mar. 4
Rogers, Frederick ... May 33
Romanik, Mrs. Carl ... Feb. 5
Rural children ... Mar. 10
Scarritt College, missionaries studying at ... Mar. 14
Scarrit College, Nashville, Tenn., deaconesses studying at ... April 18
Seward Sanatorium, Bartlett, Alaska, administration wing ... Oct. 6
Seward Sanatorium rehabilitation center ... Oct. 7
Sheep herders in New Mexico ... Nov. 17
Shiltz, Rev. Herbert B ... Mar. 14
Sockman, Dr. Ralph W ... May 22; July-Aug. 28
Stanley Girls' High School, Karachi, Pakistan, Bishop Chitamber Memorial ... Oct. 22
Stanley Girls' High School, girls preparing a meal ... Oct. 22
Stevens, Miss Thelma ... May 10
Stinson, Miss Elizabeth ... May 9
Stuntz, Dr. Hugh C., and Scarritt College graduates ... July-Aug. 3
Taejon, Korea, Methodist Clinic ... Nov. 7
Tarwater, Dr. Jean Cate ... July-Aug. 55
Taylor Avenue Woman's Society, Flat River, Mo ... Feb. 28
Taylor, Mrs. Charolette ... Dec. 29
Thomas, Mr. and Mrs. M. M ... Nov. 5
"Tin Trunk Library," India ... Oct. 4
Tippett, Bishop Donald H., with Bishop Matthew W. Clair, Jr ... Sept. 36
Treasure Chest ... Jan. 17; Sept. 26; Nov. 31
Turnley, Mrs. George ... April 31
Umtali, Southern Rhodesia, laying of foundation stone ... May 36
U.S.-2's, group ... Nov. 15
Van Hooser, Miss Ruby ... May 14
Van Kirk, Dr. Walter W ... Feb. 6
Village well, India, with U.N. health team ... Nov. 38
Wampler, Miss Letta M. Jo ... Nov. 33
Wegner, Mrs. Charles E., and Korean orphans ... Nov. 8
Werner, Bishop Hazen G., with Dr. Helen Kim and Mrs. Werner ... Jan. 12
Wesleyan Service Guild members, Chinese Methodist Church ... Jan. 14
Wesley Community Center, Amarillo, Tex., story hour ... Sept. 11
Wesley House, San Antonio, Tex., English class ... June 10
Wilkins, Mrs. J. Ernest ... May 6
Williams, Miss Maude ... May 28
Willis, Mr. M. W ... Feb. 38
Willits, Miss Alice ... Jan. 29
Wilson, Deaconess Roberta, with campers, Bethlehem Center, Augusta, Ga ... Jan. 11
Woman's Society of Christian Service, Alaska ... Dec. 28
Woman's Society of Christian Service graph ... April 14
Woman's Society officers, First Methodist Church. Hialeah, Fla ... Feb. 27
Woman's Society pins ... Feb. 10
Woodstock School, India ... April 10
Woodstock School, French class ... April 11
Workers in Woman's Division institutions ... April 5
World Council of Churches, Second Assembly. Oct. 3
Emblem ... Nov. 43
Processional ... Nov. 3
Youth Consultants ... Nov. 6
World globes ... June 29
Wright, Miss Mildred, with Miss Mary Elizabeth Klingner ... Oct. 17


**SUPPLEMENTARY MATERIAL**

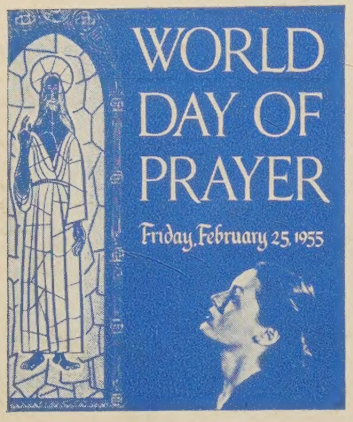
***Crowds and Faces*, prepared for a World Friendship Group of Girls, has excellent material to supplement studies of "India, Pakistan, and Ceylon" and "The City." Send for a copy, price seventy-five cents, to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. We would like to suggest that the Woman's Society make a copy available to the MYF as enrichment material for their study of "India, Pakistan and Ceylon" during the month of January.**

**Copies of the picture section on the Methodist Youth Fund which appeared in the November, 1954, issue of *World Outlook* are available for ten cents apiece from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.**

## WORLD DAY OF PRAYER

**Friday, February 25, 1955**

***Theme: "Abide in Me" John 15:4***

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